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The Universalist Leader

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2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

THE FIERY DARTS WHICH ASSAIL US

"WATCH and pray," said Jesus, "lest ye enter into temptation."

"Count it all joy," said the apostle, "when ye fall into divers temptations."

Both things are true. We should bend every energy to keep away from temptation, to escape it when it suddenly appears, to banish it as far as possible from our lives. Experience teaches us that we have no accurate measure in advance either of the strength of the temptation or of our power of resistance. It is not humiliating to admit that we can have nothing to do with it and keep our poise. It is testimony to the common sense of a man, to put it on no higher plane, to say that he knows enough not to dally with temptation. There is no joy in temptation. It is serious business. In a way it is humiliating to think that past blunders or sins expose us maybe to the full fury of a blast some other people partly escape, but it is something to know it and to build up the necessary bulwarks of defense and avenues of retreat. What Paul means is that we should take joy in the things which give us the victory over temptation.

The man who finds that he is not safe very far from the Master's side, finds out also that there is great joy in the daily walk with him.

The man who tests and tries the method of substituting big, unselfish, noble thoughts for the unworthy ones learns that this too is a source of infinite satisfaction.

The man who has to use prayer as a shield against all the fiery darts of his complexes within or of his cronies without discovers in prayer the peace of God which passeth understanding.

* *

UNIVERSALISTS IN THE NEAR EAST

AMONG the relief workers who have gone from America to stem the tide of starvation in the Near East, and aid the rehabilitation of the orphans and refugees, a number have been members of the Universalist Church. Several years ago Miss Ruth Woodis, of Worcester, went to Turkey for a term of service, and had some exciting experiences as a result of an attempt to take a picture of a starving child, for which cause she was arrested. More recently Henry Murphy, of Lawrence, served in Turkey, Greece, the Island of Corfu and finally in Syria. Some of his experiences are given in a most interesting article in the *Atlantic Monthly* for August under the title of "The Knight-Errant and the Infidel."

A third representative of the Universalist Church, Miss Inez Webster, has recently returned to America after three years spent in Syria. Miss Webster will spend her vacation of about six weeks with her parents in Galesburg, Ill., after which she will return to Sidon, where she is the efficient "Mother" of a Near East Relief Orphanage of six hundred girls.

* *

TWO TIMELY EDITORIALS

THE *Sunday School Helper* for October will contain the two timely and interesting editorials which follow. The new editors, Judge Roger S. Galer and the Rev. Laura Bowman Galer, are getting hold of their new task in good shape. It will pay our people to keep in touch with the *Helper* whether they attend Sunday school or not. These editorials and others in the October issue render a distinct service.

Syracuse, October, 1925

The General Convention will hold its regular biennial session at Syracuse, N. Y., beginning about Oct. 20. All Universalists are vitally interested in these general sessions. They determine the policies of the church. They hear reports of what the different departments of the church have done. They give food for thought and inspiration for the coming two years.

This Convention will hear the report of the Five Year Program, which we hope and believe will be encouraging. This program was debated and determined at two General Conventions and represents the deliberate, settled program of the church as a whole.

Then there will be inspiring addresses by eminent men, both within and without the denomination. These will outline present day tendencies in theology and church administration, and point the way of future progress. They ought to fire us also with renewed zeal as we enter another biennial period.

Our Sunday schools ought to derive especial profit. A general session of the Sunday School Association is to be held, with suggestions as to best methods of teaching, purposes of religious education, ethical ideals, outside giving and philanthropic work. Business routine of course, but brilliant addresses, inspiring talks, interesting recitals, solid instruction. Our Sunday schools should be well represented, both by present and prospective teachers.

Incidentally a good time, recreation, vacation en-

tertainment, good fellowship, a broader vision, and zest for the work of the coming year.

Let's go to Syracuse!

The Five Year Program

All branches of the church are interested in the success of the denomination, and most especially the Sunday school. We are therefore calling attention of teachers of adult classes to the Five Year Program now going on, with the suggestion that they call attention to the same wherever it is possible to do so. The following are the principal points:

1. $80,000 per year for five years, or a total of $400,000, to be used in furthering the work done by the General Convention, the laymen, the John Murray Lectureship, the Social Welfare Commission, and help given to the auxiliary bodies such as the General Sunday School Association, the Young People's Christian Union, and the Women's National Missionary Association, Church Extension work and the regular maintenance expenses of the Japan Mission.

2. $60,000 per year for five years, or a total of $300,000, for the Universalist National Memorial Church in Washington. A church adequate for modern work and truly representative of our denomination, is greatly needed in the Capital City of the land.

3. $40,000 a year for five years, or a total of $200,000, for the Ministers' Pension Fund. To keep pace with the practises of commercial and industrial organizations which have established pension funds, and to give backing and reassurance to men who have consecrated their lives to high service through the Universalist ministry, a beginning is being made for this fund.

4. $20,000 per year for five years, or a total of $100,000, for Japan Buildings.

* *

THE EVERLASTING FLOWER

NOW on many a dry hillside and even in the woods the everlastings are in full bloom. While many varieties of flowers have that name attached to them because they do not fade, it is the Pearly Everlasting, the *Anaphalis margaritacea,* which is the largest, prettiest and best known of the everlastings. From six inches to two and a half feet high, with narrow grayish-green leaves, and clustered pearly white flowers around little yellow centers, this kind of everlasting is about as well known as the daisy, the buttercup and the dandelion. In childhood, we regard it with wonder. We pick it and adorn the play room, and it does not droop or wilt like the other flowers. In mature years, we are more or less indifferent to it because it is so common. The old mammies who haunt the markets of Southern cities dye the dry blossoms brilliant colors, using red at Christmas, and purple at Easter, and then sell them in wreaths.

As we get older we have for the everlasting flower a deeper and tenderer feeling. It symbolizes the unchanging things we have learned to cling to in a world of constant change. It suggests something we like to believe about dear ones we have lost. It voices a deep longing of our own lives.

The French word for the everlasting flower is "*immortel,*" meaning immortal, and "immortelle" in English means the everlasting flowers used in wreaths to be placed on graves.

Amaranth, or unfading, is another word applied to them, and this has brought into the language the beautiful word amaranthine, or undying. Thus Wordsworth speaks of "the amaranthine flower of faith."

The everlasting flower is not to be trampled under foot carelessly. It is not to be picked and cast away as something of no consequence. It has a beautiful symbolic meaning. It enriches life if we try to grasp it.

It is one of the common everyday things which help create that faith which removes mountains of sorrow and doubt.

* *

SOME OLD CHURCHES ON CAPE ANN

IN a recent issue of "St. Mark's Outlook," the parish paper of St. Mark's Church in the city of Minneapolis, there is a charming pastoral letter to the "Dear Homefolk," by the rector, the Rev. Phillips E. Osgood, D. D., who is spending his vacation at Annisquam, Mass. Not the least interesting paragraph is that in which he speaks of the beauty of the old Universalist churches on the Cape and of the faith they symbolize:

> I don't feel sermonic nor admonitory. I can't gird myself to serious urgencies for a winter season long ahead. Just at present you do not seem to need beseeching or belaboring. So, like the mirror-waters out front, this should be a note of peace!
>
> There's a lovely old church at the head of the cove. Its white steeple reflects in the shimmering inlet. From our front door it is just framed for us in an opening of the fantastically "curly" apple-trees on a nearer point. It has a long history; it is one of the earliest Universalist churches. Over in Gloucester the artists' favorite focus is the noble Universalist church "on the green;" and up at Essex where the schooner bowsprits jut out over the road from the shipyards there is still another early century church of the same persuasion. Somehow it seems comforting and spiritually noble that on this rugged, rocky island cape, all granite below the surface and all boulders above, where life must have been bleak and Spartan in the earlier years and where we might have expected bleak and inexorable doctrines, the hopeful faith of universal salvation should so have dominated the fisherfolk.

The restoration of the old church at Salem and plans for similar work at Arlington indicate a renewed interest by our people in beauty as a handmaid of religion and in architectural beauty especially as a powerful ally in the work our churches have to do. The appreciative words of Dr. Osgood, rector of one of the most influential churches in the Northwest, deepen our conviction of the importance of conserving these values and extending their influence. His words also illustrate a breadth, tolerance and insight which explain in part at least his influence in Minneapolis.

What could be nobler than this tribute by a member and priest in a church with a liturgy to an old Quaker meeting-house and the service without form or ceremony which they use:

> Don't think that my vacation is spent in ecclesiastical environment only. Yet I have had sundry pleasant experiences of the sort. Last week, while home at Wrentham to pick up the kiddies, we were browsing on

back roads and came to the "old Quaker meet'n' house" in a little hamlet by the "Run." It was built about 1750, as were several of the few houses of the ex-village it quietly presided over. I "broke and entered," and after the children had made their hasty survey I sat down just a moment in one of the high-backed benches (just beneath the loose boards in the center of the ceiling, which could be removed and make the periphery of the second floor into a gallery). Peace there was here. No chancel, no artistry, no ornament. Just benches facing the front raised bench against the unwindowed wall. Beneath my bench was an old book, perhaps from First-Day school, with the title "The Promise of Peace." I'm inclined to think that the five minutes here where the Spirit was once accustomed to move may have done as much for me as any other hour thus far. And as I crossed the meeting-house yard, where low-bush blueberries lay literally like a cerulean snow-flurry all over the ground (no one ever disturbed these precincts, surely), and faced down the rows of identical head-stones with their quieting names, Welcome, Patience, Eleazar, Benefit and Prudence So and So, I confess I somewhat wished we could recapture and keep a bit more of the atmosphere of this earlier village-life of simplicity, humility and peace. Perhaps, in our hearts, we can. I remember the section of Henry Van Dyke's poem on peace where he says that in the depths of the sea, no matter what storms crash overhead, there is a silent place of poise and peace untouched by all the tempest.

Perhaps that's what a vacation is really for; to give us a silent placid heart which we can take back into any rush of work, into whose peace we can retreat at any time and find the blessing of the silence where God's whisper blesses. The early Christians had to choose between peace within with turmoil without and turmoil within for the sake of peace without. They chose the inner peace, no matter what its concomitant might be. Their heart was their citadel of calm.

St. Mark's stands for this, I believe, in our city life with all its necessities and pace. The very thought of it is balm. It heals. In God's name and with something of His Spirit.

The Peace that passeth understanding be your blessing, beloved kin of heart!

* *

THE GREATEST SENTENCE IN THE LANGUAGE

IN "The Daily Altar" through which Morrison and Willett have contributed so much to our prayers together, there is a comment on the sixth beatitude which reinforces the effort so many of us make for purity of mind and heart. There is no beatitude more idealistic and at the same time more practical. "Inner purity and rectitude," says this little book, "are sources of both insight and power. Of power because the soul can not fling its full energy into its problems and tasks, if there is shame within the breast. Of insight, because a restless conscience blurs the mind's vision and truth can not find its way to the soul."

We can not see clearly and we can not make effective use of our powers, if we are tormented by unclean visions. If we yield we get hopelessly out of tune. If we stand forever on the line of battle our energies are divided. To see and to do we must achieve purity. For faith and for works we must climb up out of the miasma of struggle with demons.

"To a guilty heart," says our little book, "faith in God is hard, but a heart that is sound and clean responds as by instinct both to the fact and the presence of the Father."

The thing is possible. While there may be those whom we fail to cure with our present resources, we keep faith in the Infinite Resources of God. And for ourselves a little putting forth of our strength, a steady determination, a use of the things we know, a holding of great and noble thoughts before our minds as we drop off to sleep, a prayer period in the morning as we start the day, soon will put us where all the momentum of our lives will be on the side of purity.

"Blessed are the pure in heart, for they shall see God," said Jesus.

"It is the highest and noblest form of words," said a great philosopher, "which ever fell from human lips."

* *

"DENOMINATIONAL CUSSEDNESS"

THE emphasis on denominational cussedness at one of our Universalist gatherings called forth hearty praise and awakened widespread resentment.

The praise was from people who see that denominations create jealousy, suspicion, bitterness, between Christians who ought to co-operate.

The criticism was from people who dearly love their church and think of it as a means to a great end.

Apart from any discussion of the address where the phrase originated, let us say that there is truth in both positions.

Frank Kingdom in the *Christian Century* recently took the first position and backed up Arthur Nash, who originated the phrase "denominational cussedness." He showed that we are divided by what we are called more than by what we think. These denominational names with the false loyalties they create separate people who think much alike. Kingdom says "denominationalism is going." The excuse for it is that each denomination renders a service by bringing out some one phase of truth. The fact is, he asserts, that they limit truth by "leading people into a blind alley of creed."

On the other hand, it is fairly obvious that we have to have machinery to put over ideas. Denominations like our own small but well organized group, standing for definite clear-cut truths essential to human progress, have a mission.

The question which lies back of both positions is whether we have too many denominations, and whether some can be wisely brought together without loss of distinctive virtues and with gain to the common cause.

We believe this to be the case. We see the necessity of several denominations of Christians to provide for temperaments as different as the Methodist and the Unitarian, the Quaker and the Episcopalian.

We see also, however, possibilities of enormous gain if we can get rid of some of the denominational names which tend to breed false loyalties and small people.

The Church of the Future*

Willard Chamberlain Selleck

THE ideas and discussions now agitating religious circles make us wonder what is to be the fate of the church. Will it die and disappear? Or will it so ossify as to become inelastic and immobile? Or will it be so modified as to be perpetually recreated, and thus become really progressive and truly useful?

If religion is to be a permanent factor in human life because it answers to great human needs, being an expression of deep and abiding spiritual energies, there will inevitably be some kind of church in the future. It will be worth while to spend a half hour in trying to ascertain what kind and why.

We shall be thinking mainly of the Christian Church, but not exclusively. There was and is the Jewish Church, and in a genuine sense we may speak of the Mohammedan Church, the Mormon Church, the Buddhist Church, or the church which really subsists in the organized social institutions of one and another faith or cult more or less active in the present age—like New Thought for instance.

How does any church come to exist? What keeps it alive? What is its real function?

Speaking of the Christian Church in particular, it is not enough to say, as is customary, that it was authoritatively established by its Divine Founder nearly two thousand years ago, and is supernaturally perpetuated. That will do very well for those, a devout multitude, who take such a point of view; but it is not sufficient for those who feel constrained to push their inquiry further.

The church is really as natural as the family. Just as the family springs out of the sex instinct and the parental instinct and the filial instinct, and is thereby renewed from generation to generation, so the church springs out of the hunger of the soul for communion with the Divine, and out of the yearning for fellowship, and out of the genius for organization. Let us glance at each of these sources.

The hunger of the soul for God, or that which is tantamount thereto, is the tap-root of all religions. It appears to be universal among mankind, at any rate in all those stages of development which rise above the level of the animal creation. Uttered or unexpressed, faint or strong, fraught with fear or full of trust, the eternal cry of the human heart is the cry of Job, "O that I knew where I might find him." Alone under the stars at midnight, like Jacob of old, or in the forest, or among the mountains, or on the sea, or "in among the throngs of men," in great joy or in deep sorrow, consciously or unconsciously, our race is forever in quest of the Divine,—forever seeking some further light or knowledge or understanding or conviction, with its resulting satisfactions, concerning the Supreme Mystery that we call the Everlasting God. This is the fountain-head of every church.

Then fellowship comes in. For where a man finds that another man is thinking his thoughts, cherishing his feelings, sharing his experiences and pursuing his aims, he becomes his *fellow* man, they draw together, associate and co-operate. Powerful ideas or deep convictions, great joys or some trials, will often quickly bring widely diverse people into mutual sympathy and comradeship, as we found so strikingly in the World War. "They were all of one accord in one place," it is said of the followers of Jesus on the Day of Pentecost. The craving for companionship is second only to the yearning after some glimpse or touch of the Divine: in fact both are elements of one great spiritual communion; for it is truly written, "No man hath seen God at any time: if we love one another, God dwelleth in us, and his love is perfected in us." Such fellowship is another well-spring of every true church.

Then organization supervenes. Ideas, feelings, convictions, purposes, taking hold of people with great force, not only draw them into sacred association but also prompt them to united endeavor. Active efforts follow, work is undertaken, enterprises are launched; and then there must be system, direction, supervision, administration. So organized, co-operation becomes an important factor in religion, even as it does in politics, education, philanthropy and what not. As we shall see, this third source of the church has been especially prominent in Western Christendom, for both good and ill.

The fact that the church arises in these perfectly natural ways no more impairs its essentially divine character than the natural origin and development of the family weakens the standing of this basic social institution. Always the natural is more significant than the miraculous.

Seeing thus the genesis of the church, we may look for a moment at its function.

Its function is to express and promote the religious life of both the individual and the social group, and to carry on such activities as this religious life may beget. It subsists in the deepest and strongest sentiments of the soul, in the profoundest convictions, the purest inspirations, the loftiest aspirations, and the noblest undertakings. It embodies therefore interests which are as vital and sacred as human beings can cherish. Worship, moral insight, ethical passion, benevolent impulses, steeped in memory, faith, hope and love, adorned by art and enriched by learning—all this is gathered up and incarnated, in some degree, in this institution which we call the church, and by these precious things it lives. Much else, perhaps, which is not so admirable sometimes attaches to it; but in spite of all its faults it performs the great function of awakening and fostering all the best instincts, associations, tendencies and ministries of which human nature is capable at any given stage of its development. What other institution can claim so much? And what other sends out such far-reaching lines of influence, personal, social, racial, national and international?

Now an agency so deeply rooted and widely branching must have not only a permanent place of some sort in the world, but a very powerful hold

*Riverside, California, Sunday, August 9, 1925.

upon the veneration of mankind. This is why it is naturally conservative. It enshrines the most sacred memories, the holiest moods, the dearest associations, and the fondest hopes which the soul of man ever experiences; and besides all this, there is the solemn mystery of our existence and our divine relations, which religion always deals with; so that great leaders in religion, its founders, prophets, seers, saints and sages, attract wonder, awe and honor such as we yield to no one else. Thus the interests of the church assume a preciousness in the reverent regard of the people which attaches to no other social institution; and so it endures, in one form or another, while governments wax and wane, and nations rise and fall.

But the church exists in a changing world and can not itself remain forever unchanged. Always it has sooner or later felt the pressure of economic, social, moral and intellectual conditions, and in time has slowly responded thereto. So it has been altered, reformed, reconstituted, redirected. Usually the process is painful, but it means a new birth. And yet it is often so long-drawn-out a process, reaching over such stretches of time, as to require generations and centuries for its completion. The momentum of history is tremendous, and nowhere is it more manifest than in religion and religious institutions. This fact will go far to explain the probable course of doctrinal and organic developments in the church of the future.

Now the most striking fact about the present age is its multiform changes. No need to rehearse the story; it can be condensed into a few words. Since the discovery of America the world seems to have been made over, on the surface at least; indeed, it well-nigh seems to be undergoing such a stupendous transformation in our own immediate time. Exploration, colonization, the migration of peoples and the mixture of races, mechanical inventions, world-wide intercourse and trade, the expansion of industry, the growth of knowledge, the progress of science in particular, the new reading of history, the new study of languages and literatures, of faiths and social institutions, and the development of popular education—all this, resulting in new economic conditions and new human awakenings, has been swiftly altering the circumstances and the outlook of mankind around the globe. Yet human nature itself is not essentially different: the great problem of our existence and of the meaning of struggle, sorrow, sin and death is much the same "yesterday, to-day and forever."

But now these remarkable changes are bound to affect the church more or less. They will bring new meanings into religion and impart new ideals and aims to its institutional activities. Let us try to see what are likely to be the dominant characteristics of the church of the future.

1. It will increasingly recognize and make room for this very principle of development. Slowly but surely, either reluctantly or willingly, it must come to see that

> "Through the ages one increasing purpose runs,
> And the thoughts of men are widened with the process of the suns."

Because the church is in the world, and to some extent of the world, it must be somewhat molded by the interplay of manifold forces, whether called secular or sacred. Therefore it can not be the same everywhere, always and in all things, notwithstanding the claim to such perpetual identity made in certain quarters. In the future there will be new adjustments, new expansions, new aspirations, by virtue of inner tendencies and outer influences, and these will result in some measure of progressive development in spite of the fearful inertia that so often seems to make the church static, not to say stagnant; and in the course of time there will be an intelligent and general appreciation of such progress and growth.

2. As part of this process, the church of the future will make room for new knowledge. As a rule, just now, it seems slow to do this, owing to its conservative nature; but in reality, on a larger scale than most people are aware, the church is being modified by new ideas, new learning, new intellectual outlooks. It may be best for the vast masses of mankind that the process should not be too rapid—we may easily kill a tree by cutting its old roots and not getting new ones to grow. The mental changes of our time are vaster and more potent than any of us realize; they will gradually but surely make themselves felt, and the church will inevitably adjust itself to them little by little. By and by it will learn to welcome new truth, from any quarter, as a new revelation, and to blend it with the old, and to be thankful for it; and in so doing it will find its own best life, its surest re-creation, its security against decay.

> "Nothing that keeps thought out is safe from thought.
> For there's no virgin-fort but self-respect,
> And Truth defensive hath lost hold on God."

3. The church of the future will make increasing room for freedom. The love of freedom has always been deeply rooted and very strong in the human soul, but the authority of great personalities and the influence of organized social groups and the momentum of established ideas and customs have been tremendously powerful. Nevertheless liberty has slowly increased, alike in the church and in the state; and, in spite of some reactionary tendencies just now, it is sure to go on increasing in the long run. This will mean freedom of thought, freedom of expression, deliverance from the thraldom of creedal formularies, the waning of the dogmatic temper, and the diminution of official control and ecclesiastical tyranny. All this may come very slowly in the church at large, and may not seem to come at all in certain quarters; but the spirit of freedom will not die out of the mind and heart of man, and all social institutions, whether religious or political or educational, will have to admit this great principle into its rightful place of dignity and influence in shaping their teachings and their work.

This will mean that the church of the future will be more democratic than in the past, less autocratic and aristocratic. The church is always more or less affected by the civil society which surrounds it. In the past the church has been molded mainly on the ideals of monarchy because these have prevailed in the world about it; but it is now being remolded, very slowly indeed but surely, on the ideals of democracy which are spreading in many ways among the

peoples and governments and social movements of all the nations. The significance of this vast development is probably greater than any one can at present estimate. In the course of centuries its moral and spiritual import will be increasingly in evidence with the growth everywhere of "liberty, equality and fraternity."

4. By reason of these tendencies, the church of the future will have not less, but more, diversity than hitherto. Many people are thinking about church unity, by which they generally mean uniformity of belief and worship and consolidation in organization. But the very genius of freedom means variety and wide ranges of thought and action; and the modern world, so vast and open in its opportunity and its challenge, invites to these. We do indeed need a certain kind of unity, "the unity of the Spirit in the bond of peace;" but it must be a voluntary unity, not a forced or an imposed unity, which means uniformity and conformity—not to say deformity! There may be in time a great reintegration of religious forces, especially of the Christian Church, and it is urgently needed on some accounts; but it must come about by consent and co-operation, as we shall presently see; and the spirit of freedom—freedom to think, inquire and act—must be left as the undisputed birthright of both the individual and the local group. This will mean always the possibility of new ideas and teachings, new sects or denominations, all of which will have to flourish or fail according to their intrinsic worth. Truth will survive, in the long run, though institutions "have their day and cease to be."

5. At the same time the church of the future will be increasingly co-operant. As it comes to see more and more clearly that its great practical business is not to take people out of the world to live in monasteries and convents, nor yet mainly to prepare them for the world to come, but rather to help them realize their best, richest, fullest life here and now, thus making this world what it ought to be, and as the spirit of social sympathy and service deepens, the desire to be more efficient in this vast and sacred ministry will grow stronger. Then the intelligent study of society and social agencies will reveal the present inefficiency of the church and its appalling waste of men and money through excessive multiplications, and wiser methods of organization and administration will come in time to prevail. Doubtless this improvement will be pitifully slow—it is even now long overdue; and the question whether free churches can learn voluntarily to co-operate for such efficiency is one of the greatest practical problems of our day.

Yet one may hope that this problem, as well as the problem of democracy in general of which it is a part, will in time be solved through the gradual growth of intelligence and the continual sway of the blessed spirit of humanitarianism.

A little child was once lost in the country districts of southeastern Massachusetts. Relatives and friends searched for it without avail. Finally a large number of people, animated by sympathy, formed a long line and took hold of hands and moved forward through the neighborhood, not overlooking a foot of ground, until the little wanderer was at last found.

So may the church of the future learn to unite its divisions and subdivisions in one great, common, beautiful endeavor to succor and redeem every needy child of the Eternal, believing that "it is not the will of the Father in heaven that one of these little ones should perish."

6. But the chief ministry of the church of the future will not lie in the field of social service, important as that is. It has not done so in the past, and it is not doing so even to-day. The church is not the principal agency of social service, although it is a great one. Social service, social welfare work, is now coming to be a distinct department or profession, calling for trained persons, like nursing or doctoring or teaching, and the church may no longer be the foremost leader in it. The church may, however, kindle and diffuse the spirit of social sympathy and service, thereby furnishing inspiration, illumination and consecration for such humanitarian ministry, and sending many workers into this vineyard; and it may help to provide funds to carry on the multitudinous activities with which the philanthropic organizations are filling the modern world. The need for these will not soon pass away, because the sense of social justice and the spirit of compassion and kindness will not diminish and will not let religious people rest until they have set righteousness in the earth.

And yet the main business of the church is, and will be, not to tell of earthly things, but of heavenly things. It is to be the spiritual interpreter of human life, with all its wonder, its mystery, its baffling experiences of joy and sorrow. Here we are on a narrow isthmus lying between two oceans, not knowing certainly or completely whence we came or whither we are going or why it must all be, sure only that we are steadily marching toward the valley of the shadow of death. How strange, though familiar, it all is! How sometimes our hearts almost break with longing to understand! "We walk by faith, not by sight;" and whoever can clarify and illuminate and validate our faith for us, letting the light of heavenly meanings down into this cloudy realm where we toil and suffer and love and hope and pray and wait—ah, he will be our truest friend and helper. Such is the supreme office of every real church. It is this mainly that makes it sacred, this mainly that gives it power to lift and lead, to comfort and cheer the weary hosts of mankind passing, generation after generation, "through the night of doubt and sorrow." And so the words of Lowell seem to form a fitting close to this brief study and forecast:

> "And, if his church be doubtful, it is sure
> That, in a world, made for whatever else,
> Not made for mere enjoyment, in a world
> Of toil but half-requited, or, at best,
> Paid in some futile currency of breath,
> A world of incompleteness, sorrow swift
> And consolation laggard, whatsce'er
> The form of building or the creed professed,
> The Cross, bold type of shame to homage turned,
> Of an unfinished life that sways the world,
> Shall tower as sovereign emblem over all."

It remains only to add a fact which must not be overlooked, viz., that not all the religion which is in the world is gathered up and contained in the church.

It has never been so and it never can be so. Religion is much greater than the church and much older. In the case of Israel, for example, it existed and was very potent long before there was a temple in Jerusalem; and this temple itself stood and was destroyed centuries before there was a system of synagogues in the land. Other countries that have had a great deal of religion—like India for instance—have not had so many temples or buildings for worship as we Westerners are accustomed to. And even among ourselves, in our part of the world, how much of the real spirit of religion lies outside of the church, all around us, more or less active in a hundred ways, the real spirit of reverence, trust, gratitude and love toward God, and the spirit of respect, sympathy, kindness and helpfulness toward man! The world would be dreadfully poor if this were not the case; and the fact is a wholesome reminder to us that religion is not merely a matter of church attendance and worship and common prayer, important as all this is, but is even more *a spirit of life* that overflows all institutions and spreads throughout the ordinary avenues and fields of individual activity and social relationship.

And so the real church, after all, is not the visible, organized church, but rather the invisible, ideal church, "the church of the Spirit," to use Professor Peabody's happy expression. Of this greater and better church we may say, in the words of Samuel Longfellow's beautiful hymn:

"Her priests are all God's faithful sons
To serve the world raised up,
The pure in heart her baptized ones,
Love her communion cup.

"The truth is her prophetic gift,
The soul her sacred page,
And feet on mercy's errand swift
Do make her pilgrimage.

"O living church! thine errand speed;
Fulfil thy task sublime;
With bread of life earth's hunger feed;
Redeem the evil time!"

Can I Believe in Evolution and Have Faith in God the Father of All?

John Smith Lowe

ON the train between New York and Boston, while the Scopes evolution trial was in progress, down in Dayton, Tenn., six men were discussing the issues involved. "How is it with you, Frank," said one, "do you believe in evolution?" "I believe in God," was the hot reply, and the speaker's eyes flashed fire. "So do I believe in God," retorted the man who had put the question, "and I believe in evolution too," he added, with considerable heat.

There you have it. Both of these men were honest in what they said. One does not believe in evolution because he believes in God. The other believes in God because he believes in evolution.

The Case against Evolution

Many people are sorely troubled over the case made out against evolution in the Dayton trial. They want to be honest with themselves in their thinking. They don't want to pretend to believe something they really don't believe at all just to escape being called atheists or agnostics. Their real anxiety is not a fear of being called an atheist (one who believes there is no God) or an agnostic (one who says, "I don't know, therefore I don't believe anything one way or the other"). They want to be satisfied in their own minds that they are not atheists or agnostics. Convinced on this point, they care not what they are called. Peace of mind, integrity of spirit, clear, straight, fearless thinking, they do care about. Nothing else matters.

How to keep their peace of mind, how to hold their faith and be straight in their thinking, in the face of the case made out against evolution at the Scopes trial, is not perfectly clear to them. The purpose of this brief article is to place a few beacon lights along the trail over which they must travel in reaching their own conclusions. The one thing essential is that the conclusions they reach shall be their own, and not certain dogmatic assertions passed out by those who presume to do their thinking for them.

The case made out against evolution in connection with the Scopes legal battle, has in it four major counts:

1. Evolution is not truth. It is an hypothesis. It is millions of guesses strung together.

2. Evolution makes impossible a belief in God. It not only destroys orthodox Christianity, it destroys religion itself, the most basic fact in man's experience.

3. Evolution wipes out Christian idealism and thus paralyzes all efforts at reform. It puts a premium on selfishness and places brute force on the throne.

4. Evolution strikes out the stars and deepens the gloom that enshrouds the tomb. It leaves us nothing but the doctrine of despair.

The case made out by the anti-evolutionists, it will be seen, is sweeping, drastic and complete. There is nothing apologetic or half-hearted about it. Two alternatives are offered, and only two. There is no middle ground. One must keep God and dispense with evolution or accept evolution and give up God.

Is this ultimatum final and decisive? That is the question. If it is, thousands of thoughtful, reverent men and women, who will not pretend a belief they do not feel, are shut out in the cold to become atheists or agnostics. But this dictum is not final; neither is it decisive. It is final and decisive only to the narrow-minded individual who makes the wholly unwarranted assumption that his own particular belief in God is the only genuine belief in God that any man can possibly entertain.

The Case for God and Evolution

Now then, in behalf of the busy men and women of every day life, who are unversed in the technicalities of science, what sort of case can be made out for a belief in God with a belief in evolution included? Let us take the indictments of the anti-evolutionist and dispose of them in order. The object in mind is to convince the reader that he may believe in evolution without feeling compelled to give up his belief in God.

1. First of all take the statement that "evolution is not truth but merely an hypothesis, a million guesses strung together."

This assertion is pernicious, inaccurate and misleading. There is just enough of truth in it, mixed with fancy, to confuse people. The doctrine of evolution, definitely linking man with the lower animals, is not a truth which as a whole has been conclusively proved as a scientific fact. No scientist has ever set up such a claim. It is an hypothesis. But to say, as the anti-evolutionist does, that an hypothesis is a "million guesses strung together" is to be guilty of gross ignorance, or, worse, it is to lay one's self open to the charge of deliberately making false statements.

In scientific usage, there is a world of difference between an hypothesis and a guess. A guess is a stab in the dark. It is an attempt to hit upon the truth by a random judgment or surmise. An hypothesis, on the other hand, is a doctrine that may have started as a guess but which has reached a stage, as a result of investigation, at which it is supported by a body of evidence that is conclusive as far as it goes, but which does not as yet go far enough to establish the doctrine as an undeniable fact. An hypothesis is a theory that is well along on its way to becoming a fact.

This is the story with reference to the doctrine of evolution. It is an attempt to explain the beginnings of life on the earth and the development of life from one phase to another, from lower to higher forms of life. It is a doctrine that is already supported by a most impressive and convincing body of evidence. A very considerable part of the doctrine of evolution is truth that has been proved beyond the possibility of doubt. We all know there has been evolution in rocks and plants. We behold evidence of it every time we look at a lump of coal, or gaze at a piece of petrified wood in a natural history museum. We know the coal was once upon a time green vegetation, and that the petrified wood, thousands of years ago, was a tree growing in the forest.

Even Mr. Bryan was apparently ready to concede the evolution of rocks and plants and possibly of animals. He definitely drew the line only at the evolution of man.

Let us get things straight. The doctrine of evotion, as a whole, definitely linking man with the lower animal kingdom, is still largely an hypothesis. Much of it, however, is supported by evidence that amounts to positive proof. Beyond a question of doubt, therefore, a great deal of it is indisputable truth. If one-third of it, one-half of it, is truth, it is a fair assumption to make that we should find the whole of it is truth if we could get at the facts.

If evolution is true anywhere, the presumption is it is true everywhere. If it holds good up to man, the chances are it holds good there too, even if the "missing link" is never found. The most eminent scientists the world over, critical and conservative, disposed to throw away their own pet theories unless they agree with the facts, have made this great assumption for the last half century. All the signs, all the "straws in the wind," point in that direction. To admit that evolution is an hypothesis sustained by all the known facts and contradicted by no scientific evidence, and then, in the same breath, to say it is a "million guesses strung together," is to forfeit all claim to thoughtful consideration.

Does Evolution Destroy Belief in God?

2. How shall we dispose of the second count against evolution? We are told it makes belief in God impossible and that it destroys not only orthodox Christianity but religion itself, the most basic fact in man's experience.

There are three things to be said on this point, all of which are fairly convincing.

(1) In the first place, the assertion that some recently discovered truth contradicts the Bible and destroys belief in God is not new. It has been made before, many times, and each time it has turned out to be utterly false.

It was once universally believed that the earth was flat and that it was roofed over by a "solid firmament." Didn't the Bible say so? By implication, it certainly did. When incontrovertible evidence was produced to prove that the earth is as round as a ball and that the sky is not a "solid roof" a terrible hue and cry went up from the defenders of the faith. "This teaching of the Devil" must be stopped, it was said. "It denies the teaching of Holy Writ and makes belief in God impossible."

It was once believed that the earth is central and stationary in the universe, with the sun and all the other heavenly bodies revolving around it. This was clearly the teaching of the Bible. But one day two men, Copernicus and Galileo, came upon the scene and proved that the earth, by comparison with the other planets, is only a mere speck in the universe, and that instead of being stationary it turns upon its axis and revolves in its orbit.

Once again the hue and cry went up. "If this teaching prevails the Bible is lost and man's belief in God will die out of his mind." This time the religious leaders were desperate, and to "save the faith" they invoked the horrors of the bloody Inquisition against Galileo. He was threatened with torture and death if he did not recant and brand his own teachings as false. To save his life he did as he was commanded to do.

Martin Luther denounced his teachings as the "work of a fool," and John Wesley in his day said they "create infidelity." Even as late as 1724 the authorities of religion assailed the Newtonian theory of gravity as pernicious, because "it drives God out of the universe and puts a law in His place."

But the conception of the earth as being flat like a table top has long since passed into the realm of absurdity. Of course the earth is round. We

travel around it and American aviators have flown around it. We all know that the teachings of Copernicus and Galileo are true. Modern astronomy is based on them. The Newtonian theory of gravity has prevailed. To question it to-day is to make yourself ridiculous.

All of this has come to pass, but the dire predictions of the religious leaders as to the destruction of religion, if these new scientific theories should turn out to be true, have not materialized. Religion survived them and thrived on them. "The faith" lived along with them and was corrected and clarified by them. The Bible is still in our midst as the "best seller" the world over. God is still with us and men still believe in Him, love Him and endeavor to obey His laws. Instead of putting a law in the place of God, we have found a place for law in our beliefs concerning God. Instead of giving up God and the Bible, we have adopted a saner view of the Bible and a more rational idea of God.

If man's belief in God has lived through all of these and many other temporarily disturbing scientific discoveries, only to be refined and strengthened by them as time has gone on, the chances are his belief in God will survive the doctrine of evolution, even though some day we find the "missing link" and firmly establish the whole evolutionary hypothesis as an incontrovertible fact.

History is always repeating itself, sad to relate. That is what it is doing in the Scopes case; so don't worry.

(2) In the second place, evolution will not destroy man's belief in God, for the simple reason that it deals only with the probable method or process by which the earth was created and life, including the life of man, was put upon the earth. The scientific evolutionist is not the enemy of religion. He has nothing to do with religion as a scientist. His one aim is to find out how the great work of creation was carried on. Once he has uncovered the true method or process, his work is done. What that process or method means is not for him, as a scientist, to say. It is for religion itself to say what that process or method means. Henry Churchill King, president of Oberlin College, has well said: "It is just as possible (and much more reasonable) to put a religious interpretation upon the facts of the evolutionary process, as it is to put a purely materialistic interpretation upon the facts of that process."

There is more than one way of getting from New York to San Francisco. You may walk; you may go by automobile or by rail; or you may go by water through the Panama Canal; or you may go by air, if you are daring enough, and make it between dawn and dusk. How you go is of no consequence if only you get there.

There is more than one method by which the work of creation could have been done. We are not going to lose God by finding out the true method by which He works. Just the opposite is true. Man sees God just as clearly to-day in a round, revolving earth as he once did in a flat, stationary earth. Yea, he sees Him more clearly, by far, than he ever did back there in those dark days of ignorance, superstition, bigotry and bloody persecution.

If the whole system of evolution is some day firmly established as a scientific fact, man will see God in it, smiling up at him out of its successive stages of progressive change from the lowest to the highest, from the meanest to the noblest, from vice to virtue, from hate to love, from strife to peace, and he will smile back in reverent recognition of infinite goodness, wisdom and power.

If we but keep our senses and think straight, religion becomes the friend of science and science becomes the ally of religion.

(3) In other words, to make the third point in this count of the anti-evolutionist, it need only be remarked that evolution will not destroy belief in God, because it has been with us now for some time without precipitating any such fatal calamity. We have had fifty years of evolution. The predicted deluge of infidelity and agnosticism is about due if it is to come at all. Our crop of atheists to-day is no larger than it was before evolution was mentioned. It is true that a limited number of scientists and philosophers, who are not devoid of followers, put an atheistic interpretation upon the facts and theories of evolution. But in most cases they have not become atheists because they have adopted the teachings of evolution. They have merely read into evolution the preconceived atheism that was already in their minds.

Let the facts speak for themselves. Nothing further is necessary. The overwhelming majority of scientists who have espoused and expounded the evolutionary doctrine put upon their scientific findings a profound spiritual meaning. Not a few of the most eminent authorities conclude their books on the subject with soul-inspiring chapters on religion and idealism in which they profess a belief in God that is beautiful and impressive.

Hundreds of the greatest preachers of modern times, of whom Harry Emerson Fosdick is only one, have long since quietly taken evolution for granted, but they stand in their pulpits and preach about "God the Father of all." And how they do preach! Their faith is not an empty profession. It lives and glows like living coals upon their lips and in their souls. They speak with a renewal of Pentecostal fire, as prophets with a fresh and vivid revelation before them. Multitudes of intelligent, reverent, prayerful people, who live Godly lives, make the same great assumptions with them. With souls hungry for the truth, they fill their pews, listen to their words and accept their spiritual utterances as the bread of life, "manna from Heaven." They believe in evolution, but they also fervently profess a belief in God.

There is only one way in which to sustain the contention that evolution destroys religion by making a belief in God impossible; and that is to charge that these spiritually minded scientists, these reverent preachers and their devout listeners, are living a lie, or, worse yet, that they are the victims of self-deception and delusion. Let those who will throw the stone.

There is no reason for a fear of truth on the part of religion. There is no reason for being afraid to leave the scientists free to put forth their theories and test them out, in an effort to discover the truth

about life. When at last the truth is unearthed, the religious poet and the biologist will unite in singing the same song:

"A fire-mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And caves where cave men dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution
And others call it God."

Idealism and Reform

3. In the light of what has been said thus far the balance of the indictment against evolution falls of its own weight.

It simply is not true that evolution kills idealism and paralyzes all efforts at reform. It is exactly the opposite thing that has happened. Aside from the scientific advances of the last fifty years, if there is one outstanding characteristic that sharply marks off the last half century from those which have preceded it, it is the ushering in of a new era of idealism, unprecedented and well nigh revolutionary in character. This new era of sweeping idealism began with the advent of the doctrine of evolution. It has progressed hand in hand with it from the start, and there is a direct connection between the two. The whole program of present day social welfare and reform, including the movement for "world brotherhood and universal peace," has come upon us in the last five decades.

Who are the daring idealists in our midst who are leading the way in the greatest reforms in all history, who tell us that man is capable of spiritual accomplishments that will one day put his mechanical and scientific achievements to shame, who are making us believe that men everywhere can, and some day will, put the religion of Jesus of Nazareth into practise and actually establish the kingdom of heaven in this life? Who are those idealists?

They are the men and women who believe in evolution and find in this doctrine their inspiration and their hope of victory. They are the men and women who can see that, just as man has grown, little by little, from his lowly origin, whatever the nature of that origin may have been, to where he is to-day, so he will go on growing under proper stimulation, until the moral capacities of his soul completely master the evil passions of his flesh. They are the men and women who behold in evolution an open doorway leading to a royal highway along which man is to travel in his march heavenward. They are the men and women to whom brute force is not a permanent inheritance that can not be thrown off, but a temporary passion that we shall some day wholly overcome and eliminate, as we go onward in the ever ascending scale of moral progress. They are the men and women who understand that man's real dignity consists, not in his origin, but in what he is and in what he may become. They are the men and women who are convinced that, now we know the goal toward which man is pointed, his progress in that direction can be greatly hastened by honest, intelligent endeavor.

Evolution does not paralyze all efforts at reform. It gives birth to such efforts and imparts wings to them.

It was the old dogmatic theology that killed the possibility of any rational efforts at reform for more than eighteen centuries, by teaching that man is held down by a superhuman weight of original sin and depravity, and that he is therefore incapable of reforming his world.

Under this old theology, that is now setting up such a howl about evolution, all efforts at prison reform and such other reforms as we are witnessing to-day were frowned upon and crushed because they were said to be a sacrilege. Even a drainage ditch or an irrigation scheme was discountenanced because such a project would be a "sinful meddling with the works of God."

The world as we see it is the world as God made it. As it is, so He wants it to be and intends it to remain. It is an act of impiety and infamy for man to tamper with it, or to attempt to change it. This was the prevailing attitude of mind in religious circles for hundreds of years. If you can see any incentive in this teaching to try and institute some real reforms, you are welcome to it. For centuries men didn't see any such incentive in it, and while it held undisputed sway over the minds of men nothing worthy the name of reform was started. If you can get any inspiration out of such a doctrine to pray Christ's prayer, "Thy kingdom come, Thy will be done on earth as it is in heaven," and to go out and work for the coming of the kingdom, help yourself.

The old theology says: Man was made in the image of God, but he fell out of it and can not get back. The new theology says: Man was made with the capacity inherent in him of growing up into the image of God. It finds in evolution a confirmation of its faith. In the one case man had the image of God in his possession and lost it. In the other, man has the image of God within his reach and is on the way to it.

Think it over, dear reader, carefully and prayerfully, and then take your choice. God asks nothing more of you, but He does expect this much of you.

Immortality and Evolution

Over against the assertion that evolution strikes out the stars and deepens the gloom that enshrouds the tomb, the writer of this article places a remarkable statement from one of the ablest authorities on the subject of evolution the scientific world has thus far produced.

Nowhere in literature can there be found a sublimer utterance or the expression of a nobler faith in the immortality of man. As we read it, the stars, instead of being struck out, shine forth with a new luster and the gloom that has heretofore enveloped the tomb melts into the glorious sunlight of daybreak. Here it is; let it speak for itself:

> "Evolution replaces as much theology as it destroys. From the first dawning of life we see all things working together toward one mighty goal, the evolution of the most exalted spiritual qualities which characterize humanity.
>
> "The divine energy which is manifested throughout the knowable universe is the same energy that wells up in us—consciousness. I see no insuperable difficulty in

the way of believing that, at some period in the evolution of humanity, this divine spark has acquired sufficient concentration and steadiness to survive the wreck of material forms and live forever. Such a crowning wonder seems to me no more than the fit climax to a creative work that has been ineffably beautiful and marvelous in all its myriad stages.

"Some minds are inaccessible to such a belief, and perhaps they always will be. But on such grounds, if on no other, the faith in immortality is likely to be shared by all who look upon the achievement of the highest spiritual qualities in man as the goal of nature's creative power.

"If this exposition is sound, it is evolution that has placed humanity upon a higher pinnacle than ever. The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme.

"The dream of the poet, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge; and as we gird ourselves up for the work of life, we may look forward to the time when, in the truest sense, the kingdoms of this world shall become the kingdom of Christ and he shall reign forever, king of kings and lord of lords."

Our Prayers Together

Grace F. White

Sunday, September 13

Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? The temple of God is holy, which temple ye are.

1 *Corinthians* 3 : 16.

God is the final reality: beyond Him human thought can not go, short of Him it can not rest in peace. Thought about Him is thought in its longest reach, as experience of Him is the deepest need of humanity and its highest joy.

Joseph Fort Newton.

O Thou infinite and perfect God, we would approach Thee with reverence and with love. Search Thou our hearts, and grant us to so live and to so honor Thee, that we may grow in consciousness of Thine indwelling and abiding. So may we be lifted above all that is unworthy that our lives may indeed be the temple of the living God. Bless us, we pray Thee, with renewal and quickening of body, mind and spirit, and accept our daily praise and thanksgiving. *Amen.*

Monday, September 14

God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.

2 *Corinthians* 9 : 8.

However perplexed you may become, you can do something for some one besides yourself. When your own burden is heaviest, you can always lighten a little some other burden. When you can not see God, you may show God. There may be times when you can not find help, but there is no time when you may not give help.

George S. Merriam.

O Thou Source of our strength, to Thee we come under every condition and circumstance, and Thou art ever ready to hear and to answer our prayers. The way may not be bright before us, but Thou leadest us. Pain and grief may so impress themselves upon us that we shrink and tremble under their pressure. But Thou art our refuge and our strong defense. O God, help us to such faith in Thee, and Thy promises, that we may be steadfast and true. May all that would hurt and hinder make us more thoughtful, more sympathetic, more helpful towards others. Bestow upon us the gifts of heart and mind and voice that may minister to other travelers on life's journey until the morning breaks and the shadows flee away, as we enter upon immortal life. *Amen.*

Tuesday, September 15

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him.

Colossians 3 : 17.

In God's world, for those that are in earnest, there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.

F. W. Robertson.

We give Thee praise, our heavenly Father, for every influence of Thine upon our lives. For all Thy gifts that are more abundantly ours than we can ask or think, we praise Thee. For Thy supreme gift of our Saviour, accept our lives as they yield themselves to his leading, and in word and deed, yea—in our inmost thought—reflect his likeness. And grant us Thy favor that we may not be shamed by indifference or carelessness in our following of him who has shown us the Father, and who calls us to follow him that we may know Thee, and reveal Thee in our daily conduct. *Amen.*

Wednesday, September 16

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

John 5 : 39.

In this earth-life of ours we need all the help possible, that we may "run with patience the race that is set before us." And what better guide can we have than the Bible, which has helped and blessed millions of souls, and which contains the rich promises of God for the varying needs of our daily lives, and also the record of him who is the way and the truth and the life unto the Father?

Alice J. Farrar.

We thank Thee, our God and Father, for the constant and manifold revelations of Thyself, even from creation's dawn until now; for messages of holy men, of prophet, priest and seer, for the sun by day and the stars by night, for the hills and the fields, for every blossom, for the emphasis in all things of

Thy majesty, Thy wisdom, Thy power and Thy love. We thank Thee for the Book of books wherein we learn Thy character and receive Thy commandments and Thy promises, wherein we study our Saviour, Jesus Christ, and learn of him how to live. May Thy Word unto us be precious, and may it become our assurance of life everlasting, and of Thy presence with us all our days, and forever. *Amen.*

Thursday, September 17

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body and bring it into subjection.

1 *Corinthians* 9 : 26, 27.

The spiritual life must be, pre-eminently, a life of gradual growth and patient, steady endeavor. The maintenance of any of our ideals demands some fighting: but the true man can not be willing to draw away from these fighting forces—fighting to maintain the highest ideals, and faith in them.

Henry Churchill King.

O Thou who lookest lovingly upon Thy creation, and who art merciful to the least as well as to the greatest, do Thou speed us as we run, and direct our goings that we swerve not to right or left, neither growing weary nor faint to the yielding of the race. Help us to remember that we are immortal souls, with Thy sufficient strength in each battle to make our ideals real, and ourselves conquerors of impatience, fretfulness, selfishness and sin, by Thy might. *Amen.*

Friday, September 18

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

Ephesians 5 : 19.

"There is no music in a rest, but there is the making of music in it." In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of the tune.

God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent. How does the musician read the "rest?" See him beat the time with unvarying counts, and catch up the next note, true and steady, as if no breaking-place had come in between. Not without design does God write the music of our lives.

John Ruskin.

Our dear Father in heaven, we do heartily believe that nothing can ever separate us from Thy love, which is unfailing and without end. It is this faith that comforts us in distress, makes us patient in suffering. In quiet and in confidence shall be our strength, and Thy promised peace shall be our portion. And if, for a season, the song in our hearts is hushed, nevertheless our ears shall be quickened by heavenly harmonies until, in Thy good providence, weeping is turned into joy and we resume the melody that utters itself in praise to the good God, our light and our salvation. We bless Thee for this inheritance of Thy perfect love. *Amen.*

Saturday, September 19

Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Philippians 4 : 6, 7.

"The perfect prayer is patient. God works out His will according to an eternal plan. He always answers our prayers, but He uses His own time. We should never get impatient with God, nor attempt to hurry Him. He is God, and His ways are above our ways, and are always best."

O Thou that hearest and answerest prayer, Thou needest no utterance of ours to acquaint Thee with our desires. Because of our need of Thee every day and in all concerns, we cry out to Thee—often with no language but a cry—and Thou hast never failed us yet. Thou knowest when and what to give or to withhold. And we pray Thee that we may be willing to wait, and satisfied with Thy response, because we are but as little children who know not what is good, and Thou art our Father, infinite in wisdom and power and love. *Amen.*

English Haunts and Homes

Maude B. Foster*

OLD England is exerting a greater and greater drawing power for the New Englander, indeed, for almost every Anglo-Saxon American wherever he may live—and why not? Is not this the land from which Americans draw their first historical traditions, the land made familiar through its poetry, its literature, its novels? It is not strange, therefore, that thousands of tourists from our side of the Atlantic have come this summer to the British Isles and are running up and down the land, visiting castles, cathredrals, and noted spots, crowding into central places like Winchester, Warwick, Stratford, and buying up, wherever possible, old furniture and the attractive bric-a-brac that commands so much attention as exposed in the shop windows.

The White House is not the only house from which French Empire, Italian Renaissance or other Continental furniture is being cast out in favor of simpler and more sincere Colonial. Nearly every home of any pretensions to taste and culture is going back to the earlier English forms, to pictures and decorations conformable to our past, which of course means to the styles and the usages of the Mother Country.

In such an ancient town as Winchester it is almost impossible to go along any street or visit cathe-

*Mrs. Foster is the wife of the Rev. A. N. Foster, pastor of the Universalist church in Norwich, Conn.

dral, university or castle, without coming into contact with large groups of Americans. Some are drawn by their sad interest in the cemetery where lie the bodies of our boys who died during the world war—for Winchester was a training camp and fitting station for the Americans, and thousands of our soldiers learned the real rudiments of war in the camp just outside the town limits. But the greater number of those hundreds, especially the younger ones, who go laughing and chatting up to the Westgate and on to the castle are not thinking of the brave feats of arms performed in 1917-18, but rather of knightly romance and the brave deeds performed under the eyes of fair ladies in the legendary times of King Arthur, when Winchester was known as Camelot, and warriors assembled around a great table and recounted, each in turn, what wrongs he had redressed, what hardships he had encountered in his battles with the infidel, or what hopes were created in his quest for the Holy Grail.

The talkative guide in the banqueting hall of the castle goes over his same story word for word as he has, I imagine, for many summers. "There on that wall," he says, with dramatic gesture, and everybody stares silently as he points, "is the table, the veritable table," yes, that is his word, "around which sat Arthur and his knights, Galahad, Lancelot, Gawain, Perceval and the others. The table, ladies and gentlemen," and here the guide stalks across the stone floor with resounding steps, "the veritable table up there has a diameter of twenty-seven feet, as great a length, you notice, as from yonder spot where I stood to this point where I now am—pace it off yourself and see if I am not correct." No one follows the guide, but all continue to stand still as he proceeds with his story of Guinevere, more or less, I suspect, taken from Malory's History of King Arthur. Anyway, whether history or mere poetry, the story does give something of a thrill as one looks at the huge round table top, with its Tudor rose painted in the center, and its long lines radiating down to the circumference with knightly names in Gothic letters at what was supposed to be the place of each knight.

An underground passage-way leads down and on from this banqueting hall to the cathedral, some quarter of a mile away, an ecclesiastical structure that is rightly admired for its fine simplicity, for its long vistas and for the sincerity of its construction.

I entered just at the sunset hour, when the great west window was flooded with light which sent its shafts of brightness far down the arches to the chancel and choir stalls, even touching the marvelous screen, and a realization of the glory of this ancient church came to me such as no description had ever given.

Next to Winchester, perhaps even more important in the American mind, is Warwick. There is no cathedral in Warwick comparable to the one in Winchester, but there is a castle more worth seeing, perhaps, than any other in England. Worth seeing for itself as a building, worth seeing for its history as the home of the king-maker and the Independent party during the Cromwellian times, worth seeing because of its setting on the banks of the Avon—"the loveliest little river in the world"—and because of the picturesque surroundings of meadow, wood and town.

Long before the hour for the opening of the castle gates there is a long line of public motors, private automobiles and huge "charabancs" lined up outside along the curb. In front of these peddlers are marching slowly, showing post-cards, little wooden figures, pictures of the town, and I know not what else besides. Impatient tourists, mostly Americans, are scrambling down from their seats or talking volubly or perhaps peering over the Avon bridge at the water-side of the castle, or at the boats rowed by white-flanneled youths while girls in gaily colored frocks recline on red or yellow cushions in the center of the boat and add color and charm to the romantic scene.

"You Americans are pushing in everywhere, if you keep on you'll own England," was the rather testy remark of a stout matron who was telling of the present American occupants of Warwick Castle—New Yorkers, who first came in 1914 and ever since have rented the noble pile while the present Earl lives in a small renovated stone stable just across the wall on Mill Street. "But you've got to pay good and heavy," continued the lady. The rent of the castle is 250 pounds ($1,250) per week. That does seem to be a "good and heavy" price, but perhaps no more than aspiring, ambitious aliens ought to pay for living in such surroundings and supplanting aristocracy itself in one of its most cherished centers. In spite of this seeming triumph of democracy feudalism dies hard in Warwickshire. Even in the churches there is caste and class, and so, I am told, a lord or other titled person is always preferred as the chairman of a committee or the presiding officer of a meeting instead of a good commoner, even though the commoner may be far and away the better person. The little houses for retainers on the opposite side of the river from the castle still stand, in appearance much as they used to be.

It is my good fortune to have as my abiding place, while in Warwick, one of these old brick houses, just back of the castle park. The narrow street winds and twists its romantic way until it enters the main street again only a hundred feet or so beyond its beginning, thus forming what is called the "horseshoe." Like pictures of Kate Greenaway are the old houses with their twisted chimneys, uneven, wavy, moss-grown tile roofs, the small mullioned windows open to the summer air and the yards aflame with old-fashioned flowers.

At the bend of the "shoe" stands the house I call home while I am in Warwick, surrounded by its hedge of yew and laurel, and its low walls covered with blossoming purple clematis. Over the white door, with its great brass knocker, opening directly from the street (there *is* no side-walk) hangs the flowering honeysuckle, which perfumes the air with its sweetness. Within are low beamed ceilings, tile floors, old furniture, gleaming brass, and old brick fireplaces. The beautiful garden is at the back of the house. The long walk with its broken bits of stone and the urn of flowers at the back reminds one of an Italian garden, but the low box hedge separating the beds, the wealth of roses, sweet-peas, pansies,

gladioli, marguerites and passion flowers are truly English. There are long trellised arches of blossoming ramblers, red and pink, and beds of tall blue delphinium. In one corner is an old stone seat covered with green moss, in another an old sun-dial, while the carved stone bird-bath and the cocoanut shell hung from one of the long branched trees bring the sweet-songed birds. Over the stone wall surrounding this old English garden the ivy, with its glossy leaves, grows thick and beautiful, reminding me of other ivy in *New* England, which grows in rich profusion over wall and roof of a small, red painted parsonage in Norwich, Connecticut.

My host and hostess represent modern English life—he tall and delightful in knickers for tennis or flannels for the river, she charming and beautiful in her blond "bob" and quaint expressions of friendliness.

Last evening we "punted" on the Avon. It was just at the sunset hour and the sky was flushed with pink and violet. As we slowly moved under the old bridge the spires of St. Mary and St. Nicholas with the two towers of the castle were outlined against the sky, the voices of the tennis players from the Boat Club mingled with those of the singers in the punts, lights flashed here and there in the castle windows, and then dusk settled down.

London to-morrow.

Truth and the Majority

Daniel Evans

IT has been proposed by the fundamentalists to pass laws and secure constitutional amendments in the interests of their tenets of belief, and against those of others who differ from them. Since they are in the majority they are sure they can bring these things to pass. They think there are more fundamentalists than liberals in the country, and more persons who are anti-evolutionists than evolutionists. Moreover, the scientists only number a few thousands, and they will not add much, and what will both the liberals and the scientists be able to do against the massed vote of all the fundamentalists? Nothing.

Now the significant thing for our consideration with respect to this contemplated proposal is the assumption that, as in political matters, so in religion, the majority is to rule, and have its will and way. The *vox populi* is the *vox dei* in democracy. The method of counting heads, not weighing their judgments, is to be taken over into religion. The truth of religious beliefs is to be determined by the majority, and the safety of this truth is to be guaranteed by political action. This, therefore, raises the fundamental question whether truth is something determined by the majority. Whether the validity of a belief is determined by the number of persons who hold it. Whether if one would know what is true all he needs do is to take a vote on it. But is it so easy to get at truth? Are we so sure that this method gives us the truth? Is it a historical fact that the majority has always been on the side of truth and its possessors? It must be confessed that these questions are answered positively in the affirmative, not only by the fundamentalists, but also by Roman Catholic and Anglo-Catholic churchmen who have recourse to the Vincentian canon for the determination of what is true and in accordance with the faith. "Whatever has been believed at all times, and in all places, and by all the faithful, is the true faith." This is the canon for the determination of the truth of any belief, and for the exclusion of error and the condemnation of heresy. The majority in this case are the orthodox believers. If you would know not only what is orthodox, but also what is true, go to the church and find out what has been believed, always and everywhere and by all.

We raise the question, then, concerning the validity of this contention. Is there any justification for it whatever? Are there certain ideas or beliefs held by the vast majority which are very likely to be true because thus held by such numbers? Does not "the consensus of opinion" give us a pretty sure indication that the opinion is true? If so, in what regions of life, in what fields of experience, is this likely to be the case? It would appear that truth is really possessed by the majority, over against the minority, and certain individuals, in the matter of sense-experience. When all men everywhere and always have certain sense-experiences in contact with the world, we feel that their judgments on sense-matters are true, and that they should not only outcount but outweigh individual opinion. Indeed, we have recourse to the general experience on this level to correct our own sense-experience and save us from illusion. We may take it for granted that the sense-experience of the majority with reference to fire, water, toadstools, etc., is valid.

In like manner, on the perceptual level of experience, the moral and religious experiences of the majority are quite likely to be true. The long and varied experience of the good life, with the basic principles and virtues of justice, righteousness, honesty, chivalry, love, gives strong evidence of its validity. The folk-wisdom expressed in proverbs, and the tested moral judgments expressed in ethical principles, have the stamp of truth upon them, and have validity and authority against the desires of individuals.

So, also, in matters of religion, there are profound and universal and persistent experiences, which bear their own proof. The sense of the Divine Reality, the consciousness of dependence, the regeneration of the soul, the enduement of spiritual power, the illumination of the mind and the freedom of the spirit, the exaltation of communion—these are experiences very real, profoundly significant, and very precious, which carry their own evidence of truth. In the region of experience, and on the perceptual levels of thought, truth is the possession of the majority. This experience is more likely to be valid than the contention of small minorities, or given individuals.

The question arises, however, whether this holds

true in other regions of experience and on higher levels of thought. Are there not experiences and ideas of the minority and even of individuals which are true, and in comparison with which the experiences and ideas of the majority are erroneous?

When we rise to the level of conceptual thought and enter the field of the interpretation of these sense and spiritual experiences, then we discover that the judgments of the majority are not as likely to be valid as the judgments of the trained minds. The naive interpretations of sense-experience, and of the natural world, and of the spiritual world, are far from being adequate. For naive experience, on the perceptual level, the earth is stationary, the sun rises and sets, the sky is a dome, the sun, moon, and stars are not far away; for the scientist, all these ideas are invalid. Moreover, the naive explanation for the occurrences and happenings in the world of nature is far from the truth. We would not think of stopping the crowds on the street and asking them for their opinion on the causes of natural events, with any expectation of getting a true or an intelligible answer. Nor would we think of putting the question to a town meeting and asking a vote on the answer. We recognize the limitations of their knowledge.

The same limitations hold good, also, in religious matters. The religious experiences of people may be and often are very real, profoundly significant and most worthful, but their interpretations of them are unreal, without significance, and of no worth. The differences between their experiences and their interpretations do not militate against the reality of the experiences. The naive explanations of these most real experiences are on a par with their other explanations. The Boston minister who asked his congregation to vote on the truth of the Nicene Creed with the expectation of getting an intelligent vote, either had a marvelously educated and indoctrinated church or he was doing as wise a thing as if a scientist should put to vote the Einstein theory to a crowd on the street.

Though the scientists are a paltry few thousands in comparison with the fundamentalist millions, their interpretation of the world is to be taken in preference to the inherited, traditional, naive interpretations of these non-scientific people. Not the consensus of popular opinion, but the judgment of the trained intelligence of the scientists, gives us the truth in these matters.

Moreover, the fact that we recognize the field of the expert shows the limitations of all untrained men in certain regions of life, thought, and action. Even in politics, we have learned that the *vox populi* is not always the *vox dei*, not only in the matter of state or national policies, or of the intelligence and character of the persons elected to high office, but also in the ways in which even the good judgment and wise policies of the people are to be carried out and realized. More and more it is being recognized that politicians may come and go, and ought to go, and the sooner the better, but the expert must stay on the job all the time. In all the applied sciences, we recognize that we must have recourse to the expert to run the machinery of our modern civilization. Not the passengers in the steerage, or in the first class cabins, know how to take the ship across the sea and into port, but the captain on the bridge and his crew of expert engineers and sailors. When we are ill, if we are wise and can afford it, we seek the best expert medical skill. In matters of religion, in seeking the best interpretation of the Scriptures, and the truest explanation of spiritual realities, we have or should have recourse to the trained scholars, theologians, ministers.

In all matters requiring expert knowledge and skill, we do not seek the advice or opinion of the majority, but of the trained intelligence. The wise majority will secure the expert, but the expert follows his own judgment and determines his method of procedure.

Then, too, it must be observed that in all new experiences and progressive movements, it is the individual who is right, or the few, rather than the majority. The majority always lags behind in all the deeper experiences and in all the greater movements. The majority is generally opposed to what is new, different, and progressive. The majority at first and for a long time makes life dangerous and miserable to every forward-looking man. It mobs the radical; it stones the prophets; it burns the heretic; it poisons the thinker; it crucifies the Christ. In all these cases, the truth is not with the majority, but with the minority or the single individual. "One with God is in the majority," not, however, in numbers but in weight, not in might in the present, but in the long run.

It is therefore of the utmost importance, in the interests of truth, the perpetuity of the church, the progress of the world, and the integrity of one's own intelligence, that we dissociate in our minds truth from the opinions or beliefs of the majority. The validity of truth does not depend upon numbers; it is not a matter for popular votes or census-taking. The perpetuity of the church does not depend upon the number of its members, but upon the truth of its message. The progress of the world is due to courageous discoverers and thinkers of new aspects of eternal truth. The integrity of a man's own intelligence is dependent upon its own profound insights, fidelity to his convictions, obedience to his heavenly vision.

"I have searched," said Huxley, "over the grounds of my belief, and if wife and child, and name and fame, were all to be lost to me one after another as the penalty, still I would not lie."

* * *

Unto the Prison House of Pain none willingly repair—
The bravest who an entrance gain
Reluctant linger there—
For pleasure, passing by that door, stays not to cheer the sight,
And sympathy but muffles sound and banishes the light.

Yet in the Prison House of Pain things full of beauty blow—
Like Christmas roses, which attain
Perfection 'mid the snow—
Love entering, in his mild warmth the darkest shadows melt,
And often, where the hush is deep, the waft of wings is felt.

Ah, me! the Prison House of Pain!—What lessons there are bought!
Lessons of a sublimer strain
Than any elsewhere taught—
Amid its loneliness and gloom, grave meanings grow more clear,
For to no earthly dwelling-place seems God so strangely near!

Florence Earle Coates, in "Lyrics of Life."

General Convention Briefs

FOLLOWING are the names of committee members appointed who have accepted to date. Any one having matters of interest to be presented to these committees, may send them to any of the members named.

Committee on Official Reports:

Walter Gabell, Chairman, Northern Central Trust Company, Broad Street and Erie Avenue, Philadelphia, Pa.

Mrs. Harry Westbrook Reed, 508 Washington Street, Watertown, N. Y.

Mrs. Theresa Homet Patterson, 544 S. El Molino Avenue, Pasadena, Cal.

Stanley S. Staring, Minneapolis, Minn.

Committee on Resolutions:

H. W. Morris, 205 Barrington Street, Rochester, N. Y.

Rev. E. D. Ellenwood, 103 Woodland Road, Woonsocket, R. I.

Committee on Nominations:

Mrs. Stella M. Cushing, 9 Cliff St., Arlington Heights, Mass.

Mr. Robert L. Whitney, Marlboro, N. H.

* *

Devotional services on Thursday, Friday and Saturday mornings will be in charge of the Rev. B. G. Carpenter, D. D., of Peoria, Illinois. By holding these services in a separate room and at a time set apart, it is hoped to make them contribute much to the spirit and effectiveness of the Convention.

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The banquet on Saturday evening, October 24, will be for every one. There will not be separate banquets for men and women as heretofore. All of the interests of the church should be well represented at this general get-together. Fuller details later.

* *

Two State Conventions will meet in Syracuse during the time our Conventions are in session. To be sure of suitable hotel accommodations reservations must be made as long in advance as possible. For list of hotels see announcement in other columns of the *Leader*.

* *

Every active minister should be at Syracuse for as long a time as possible. If he can not be there for the Sunday School Convention, he should be there for the Ministers' Meeting on Tuesday. More churches than ever will pay their ministers' expenses to Syracuse. Will yours be among them? Better take it up with others of your church.

Reactions of Our Readers

IN PRAISE OF DR. NEWTON'S SERMON

To the Editor of the Universalist Leader:

Permit me to thank you for the privilege given me of reading Dr. Newton's sermon on "The Presence."

I think it is an address of a remarkable character, not only from a spiritual point of view, but from a literary.

From the commencement of it to the end of it, it reminds one of the advice given the writer by St. Ambrose: "Let the style be pure, simple, perspicuous, and open, full of weight and seriousness, neither affecting elegance on the one hand nor despising gracefulness on the other."

Benjamin Warren.

Morristown, N. J.

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THE OLD CHURCH AT YARMOUTHPORT

To the Editor of the Universalist Leader:

The Universalist church in Yarmouthport, Mass., on Cape Cod, was opened once more for services on Aug. 2, 1925. The services were held at 4 p. m. with a large congregation and following, not only of our own Universalist people but such people as the Rev. Z. B. Phillips, D. D., rector of the Church of the Epiphany, Washington, D. C., who is spending the summer at Yarmouthport. Dr. Phillips for the sake of beautifying this old church and thus showing his interest in this old landmark spent the money to have three dead trees taken away from in front of our edifice. They of the old parish appreciate being able to once more worship in their old church and are desirous to restore it to its old and beautiful condition.

The First Universalist Church of Yarmouthport was built in 1835, being the oldest church at the Port, by subscribers as proprietors of the building. One hundred shares were sold at fifteen dollars per share. To quote from the old records: "It was not because there were not meeting-houses enough in Yarmouth, for there were six in the town, a larger number than could be filled. Neither was it out of sectarian principles to have a Universalist meeting-house, for if the Universalists could have obtained the use of another meeting-house in the center when unoccupied they would not have felt the need of another in which to hear preaching to correspond to their views, but the others had their doors closed against them, so they could not obtain the use of their meeting-houses when unoccupied. It was then that the Universalists felt the need of a meeting-house on better principles in which to hear their own particular sentiments proclaimed, and for the use of any other denomination when not occupied by Universalists." So they were driven from Yarmouth to what is now known as Yarmouthport.

The old meeting-house, which is of the Sir Christopher Wren type, is, except for the taking away of the pew doors, just as it was built nearly a century ago. The few families of Universalists left in Yarmouthport, with the very generous assistance of friends, are trying to restore this historic landmark in Universalism which stood for so much in our denomination in the past and which, we hope, will have a place of dignity and service in the future.

In view of the fact that there are so few of our people left, and they are so eager to keep the church open and going, I feel that some of our larger parishes would be willing to assist them in making it a safe place in which to worship. Those who care to contribute may send what they wish to Miss Hannah A. Knowles, Yarmouthport, Mass. Thank you for the space you may give this in the *Leader*.

George H. Thorburn, Jr.

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THEY WERE NOT THERE

To the Editor of the Universalist Leader:

Who are "they?" The flapper girl and boy! Where was "there?" The Young People's Institute at Ferry Beach. Yet there never was a group more fun-loving, alive, spontaneous and clever than that fine group I saw. And ever since returning from that sacred spot, I have wanted the Universalist Church to know that if those who were at Ferry Beach during Young People's Week are a representative group of Universalist young people, then the old folks need not worry about the future of our denomination as a power for good in the world. We don't have to purse our lips and say that "the young people of to-day are not what they were when we had our youth," for we don't

want them that way. We want them as they are—frank, fearless, searching for the truth that will give them a better appreciation for understanding how to live together and work together as men and women. Many came to the classes questioning, but all went home with definite conclusions that life is sweet only when we observe high standards in our relationships.

What made this Institute so memorable? These things perhaps: The kindly spirit of the president and members of the Ferry Beach Park Association, the adequate functioning of the Student Council, the complete co-operation on the part of the young people in observing rules, attending classes and making merry. The Ferry Beach spirit was in all hearts, and I know of no other place where we can send our young folks that compares with this.

From now on, whenever I see laxness of social standards, and looseness of moral codes, I shall think back to Ferry Beach, 1925, and take heart, for I shall be sure that there is always growing within the souls of the members of the Young People's Christian Union a genuine desire to live clean, serve man and know God.

Stella Marek Cushing.

Arlington, Mass.

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SOUTHERNERS DISSATISFIED WITH ORTHODOXY

To the Editor of the Universalist Leader:

The South is an inviting field for the expansion of our church. We are accustomed to the saying that the South is conservative, even ultra-conservative, but such opinion results from superficial observation of the apparent rather than the real.

The South is rich in memories and traditions. Its people reverence their past and do not readily abandon the forms and institutions which keep it in mind. It is no place for sudden changes, but the thought of the South is well-informed and moves forward with the times, such incidents as the Tennessee anti-evolution law to the contrary, notwithstanding.

The South has an open mind, but usually "bores from within." Its people are mentally and spiritually awake and alert. We are witnessing a marvelous increase in college attendance. The Orthodox Church has enjoyed considerable influence in our life, but increasing dissatisfaction is felt and expressed as to its unfitness in present day affairs, and many people, especially the men, are quietly dropping out and uniting with the liberal churches, almost as quickly as they find each other.

Rollin Hibbard Kimball.

Winder, Ga.

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TWENTY-FIVE DOLLARS TO SEND THE LEADER

To the Editor of the Universalist Leader:

In a *Leader* of late date I saw an appeal for funds to pay for *Leaders* for aged and infirm people unable to pay for it themselves. I am one of the aged and infirm (eighty-nine), but can help some of those worse situated than I am, and desire to do so. Therefore you may find enclosed check for $25.00 to apply on account of fund for said infirm, and oblige.

T. F. Lamb.

I have been a reader of the *Leader* for many years and of the *Gospel Banner* and the *Trumpet* long before the *Leader*.

Hinsdale, Ill.

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ENTITLED TO DELEGATES

Up to August 1, 1925, the following churches had qualified for representation at the Syracuse session of the General Convention by having paid all or part of their quotas or apportionments for the past two years:

Alabama. Camp Hill.

California. Oakland, Pasadena, Riverside.

Connecticut. Bridgeport, Meriden.

Florida. De Funiak Springs, Miami, Tarpon Springs.

Georgia. Atlanta.

Illinois. Abingdon, Avon, Joliet, Litchfield, Peoria, Table Grove.

Iowa. Boone, Osage.

Kentucky. Hopkinsville.

Maine. Fairfield, Gardiner, Norway, Portland, All Souls, Portland, Congress Square, Rockland, Sangerville, South Windham, West Paris, Yarmouth.

Maryland. Baltimore, Our Father.

Massachusetts. Arlington, Braintree, Cambridge, First, Cheshire, Dana, North, Essex, Fitchburg, Lawrence, Malden, Monson, Plymouth, Waltham, Westminster, Worcester, First.

Michigan. Grand Rapids.

New Hampshire. Alstead and Langdon, Berlin, Claremont, Kingston, Nashua, Portsmouth, Westmoreland.

New Jersey. Newark.

New York. Auburn, Black Lake, Brooklyn, All Souls, Brooklyn, Our Father, Canandaigua, Central Square, Cicero, Morris, Mount Vernon, Newport, New York, Divine Paternity, Perry, Rochester, Syracuse.

Ohio. Eldorado, Frost, Greenville, Jersey, Le Roy, Little Hocking, Milford, Springfield.

Pennsylvania. Athens, Kingsley, Philadelphia, Restoration, Sheshequin, Smithton, Standing Stone.

Rhode Island. Cumberland, East Providence, Pawtucket.

Vermont. Cavendish, Rochester.

Wisconsin. LaCrosse, Racine, Stoughton.

* * *

CHILDREN NEED MORE FREEDOM, NOT LESS

"Young people to-day do not have too much freedom, they have too little," said Mrs. Sidonie M. Gruenberg, author of the book "Your Child To-day and To-morrow" and an authority on child training, speaking in New York City after a coast-to-coast trip in the interests of child study groups among parents. Mrs. Gruenberg talked to audiences of parents in many cities and to college classes. She speaks also from first-hand acquaintance with four children of her own.

"Far from being given liberty in too many ways, they are given liberty in too few," she said, speaking of children of adolescent age and older. "They are held down and kept dependent. They are not given liberty in the ways that are really important."

This was a startling statement in view of the nation-wide interest at present in the forms of recreation chosen by young people. The question and others will be discussed at an unusual kind of educational conference to be held in October under the auspices of the Child Study Association of America, Inc., of which Mrs. Gruenberg is director. The conference will last for three days in New York City and parents are invited to attend from all over the country. Distinguished specialists in the training of children will speak.

"Everywhere I went," said Mrs. Gruenberg, "I found parents worrying over the way their children act. Joy rides, reading all kinds of books, talking about things formerly forbidden to young folk, extreme styles of clothes, and all forms of indulgence were frowned at. Parents said: 'These things are not good for them.'

"It is true that young people are taking liberties to-day in their recreation, but there is an excellent reason for it. The reason is that other important liberties, formerly enjoyed, have been denied them. To-day we do not let our children act as if they were grown up when they are grown up.

"Just see what has happened. Children used to go to work. Now we keep them from work and send them to school. This lengthening of the period of education is fine, but it keeps children dependent or restrained. They used to be able to act mature when they were mature; they could express their developing powers.

"Now it is more difficult for them to do so. So, of course, they strike out in the only ways they can. These are in recreation. Biologically, many high school boys and girls are fairly mature, and they have to show that they are growing up.

"What we should do is to give them chances to show that they are growing up, becoming men and women. Why shouldn't parents let their children plan their own expenditures and learn the value of money? Mistakes will teach them.

"We need to let young people assume more responsibility. Let them assert themselves in ways that count. It is remarkable how children respond when they are treated with respect and when their advice is asked on important matters. Recently a family was considering moving, and the mother consulted her eighteen-year-old son about it. He said some very interesting things and felt that he had had a share in an important decision. In many ways young people can be given a chance to share the responsibilities of adults.

"If older boys and girls are encouraged to plan amateur dramatics, athletic contests and other group enterprises, that helps to find outlets for their growing powers. In each household there is some way of utilizing the expanding capacities and energies of the children.

"Every father and mother needs all the help that educators and other scientists can give, and that is why we are going to hold a conference at the Hotel Waldorf, New York City, Oct. 26-28. The parents of America can hear this question discussed there."

* * *

SOME BY-PRODUCTS OF FOREIGN MISSIONS

The return of Dr. W. W. Peet to the United States after more than forty years' service in Turkey as a missionary under the American Board has served to call attention to two significant developments. The first is the extraordinary influence which the Christian missionary of to-day has in the whole movement for international good-will and the building of a better world order. The second is the new era of fellowship and co-operation between the churches of the Eastern Orthodox faith and the Western churches.

Dr. Peet's work has been all the more significant because it has been the service of a devoted layman who, before he became a missionary, was already a successful business man in this country. Attention was called to this fact at the farewell reception tendered to Dr. Peet by the entire American colony at Constantinople just on the eve of his leaving. The American Consul-General, G. B. Ravndal, in presenting Dr. Peet with a beautiful silver tray, characterized him as "America's foremost citizen in the Near East," and said in part:

> "In 1881, Dr. Peet left a busy life as a railroad official in Nebraska to come out here for altruistic service. Practically ever since his landing in Turkey he has figured prominently as an outstanding personality among his fellow-men, a tower of strength in every just and noble cause. To serve humanity was, during these forty-four years, his chief aim and effort.
>
> "In his missionary capacity Dr. Peet was treasurer and business manager for all missions in Bulgaria and Turkey belonging to the American Board of Commissioners for Foreign Missions. In this way he fell heir to the charge of caring for the diplomatic relations of these missions in the Near East, and he developed into a close and interested student of diplomacy. He also became the trusted adviser of every American Minister and Ambassador from the days of General Lew Wallace down to the present time. Repeatedly he proceeded to Washington to confer with the Department of State in the interest of the missions. In order to safeguard their rights he explored Albania. In the winter of 1902 he participated in a special mission to Macedonia and although, as we all know, not of the knight-errant type, he rescued Miss Ellen Stone, a missionary, from the hands of brigands. For this exploit Dr. Peet received the thanks of the President of the United States.
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> "For his participation in relief work Dr. Peet is celebrated both at home and abroad. Millions of dollars have passed through his hands for the alleviation of distress. He has been treasurer of the Constantinople Chapter of the American Red Cross ever since its organization in 1911. He has been one of the leading factors in the Near East Relief movement. Dr. Peet's contribution during the last fifteen years of war in the Near East to the relief of suffering humanity is beyond calculation. He was the first president of the American Chamber of Commerce for the Levant; he helped to organize the American Club of Constantinople; he served prominently on the Constantinople Y. M. C. A. Board; he was an active member of the board of trustees of the American College for Girls in Constantinople; he assisted essentially in starting and operating the American Hospital in Constantinople. The French have a pretty custom of voting through their Parliament, when some citizen has served his country particularly well, that *'il a bien merite de la patrie.'* Dr. Peet indeed has served his country well abroad, and I am certain he will continue to do so at home, whether they make him a United States Senator or not."

An even more remarkable occasion was the farewell address to Dr. Peet made by Archbishop Kevork as the official head of the Armenian Gregorian Church. The Archbishop, in behalf of the Armenian people, presented to Dr. Peet a manuscript copy of the Gospels, richly illuminated and believed to date from the fifth or sixth century. The Archbishop's address is so significant, as illustrating the new spirit of co-operation between the Eastern Orthodox Church and the churches of the West, that it is worth quoting in full:

> "The solemn gospel oracle comes to our ears with a peculiar sweetness, especially at this time, when you retire from the work which you have carried on for many years, with great worthiness and perfect conscientiousness. Great is indeed our sorrow for your separation from us, for, in the entire course of your service, beginning particularly with the year 1895, for a period of more than thirty years, we have enjoyed your incessant care, so that the destitute Armenian, the Armenian widow and the Armenian orphan recognize in you their father, who in the days of the misery of our nation never desisted from doing everything possible for the relief of its sufferings. Moreover, you became a devoted laborer in the vineyard of God in word and in deed. We therefore present you with a specimen of our most ancient and most rare parchment manuscripts of the Holy Gospels, that you may be always be reminded that Armenians in the East, many centuries ago having received Christianity, became the heralds of the truth of the word of life, and that you may always keep in remembrance the grateful Armenian race, which still stands in need of your paternal affection and solicitude for relief of the distress which is still its lot.
>
> "On this occasion we bless also the undying memory of your benevolent life-companion, who became a worthy partner in your benefactions and whose tomb is and will remain with us as an unforgettable memorial of you two loving consorts.
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> "And now, in the name of the Armenians in Turkey, we express to you our gratitude for all your invaluable assistance and solicitude, and we beseech the Lord that he may grant unto you to spend the remainder of the days of your life in peace and in well-being and to hear these blessed heavenly words, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord.'"

At a conference with representatives of the foreign mission boards of several denominations, held in New York after his return, Dr. Peet urged that the American churches, through the

Federal Council of the Churches, appoint a representative in the Near East. The service to be rendered by such a representative, in Dr. Peet's judgment, would be to knit up closer contacts between the churches of the West and of the Near East, and to assist the Eastern churches in developing practical programs of religious education in their own congregations and schools.

* * *

TEN MORAL COMMANDMENTS FOR LABOR DAY

Charles H. Pennoyer

1. Thou shalt reverence the personality of every human being. Thou shalt not hold lightly the life of any one.

2. Thou shalt so live as to bring the best out in all men. Thou shalt not stand in the way of the welfare of anybody.

3. Thou shalt be so faithful to all thine own concentric circles of society as to help others to be faithful to theirs. Thou shalt not so *belong* to any association as to interfere with others' membership in theirs.

4. Thou shalt grow in the ability to see straight. Thou shalt not allow thy reason to be clouded by blind sentiment.

5. Thou shalt grow in the knowledge and practise of economic freedom. Thou shalt not be a labor or capitalist slave to any machine, or allow any social system to overcome thy individuality.

6. Thou shalt develop in co-operation. Thou shalt not stand aloof when any part of the world struggles to attain a better environment.

7. Thou shalt have the will to general improvement. Thou shalt not be lacking in courage and enterprise for social progress.

8. Thou shalt be just in kindness. Thou shalt not be so given to any cause as to be untrue to any person.

9. Thou shalt have the long look of moral evolution. Thou shalt not fail to make the most of the present social order while working for greater justice.

10. Thou shalt have the spirit of a universal human interest. Thou shalt not be partialist or exclusive in thy judgment or service.

Text: "How much more value is a man than a sheep!"—*Jesus.*

* * *

MORAL SERIOUSNESS IN LIBERALS

Dr. Horace Westwood, pastor of the First Unitarian Church, Toledo, O., thinks that religious liberals seldom allow their personal convenience to be interfered with by their religious obligations, and that, because of this, fundamentalists come to regard the religion of modernists with contempt. "The fundamentalists are wonderfully sincere and desperately in earnest," Dr. Westwood recently told one of his Sunday morning congregations. "They take themselves and what they conceive to be their task seriously. They believe great issues are at stake and act accordingly. They regard the question of religion and the kingdom of God as of supreme importance. It has the first claim upon their lives.

"Go any Sunday morning to a pronounced fundamentalist church and you will find every seat taken, and often standing room is at a premium. The duty of worship they regard as a sacred obligation and no sacrifice as being too great for their cause.

"In many of these respects the fundamentalist stands out in marked contrast to the modernist liberal. The shame of liberalism is its easy-going attitude towards what should be held dear. Too often, alas, it becomes a cloak for a lack of moral earnestness and a mask covering indifference to things that are really worth while. Too many liberals boast of their freedom but avoid its responsibilities. Too many, alas, are absolutely unconcerned about either the pursuit of righteousness or the ideals of the kingdom of God. They are content with lip-loyalty to a few easy-going platitudes and shallow generalizations, deceiving themselves into believing that this is all that is required in a liberal faith.

"One does not wonder sometimes that the fundamentalist in religion regards the modernist with contempt.

"It is not simply that the liberal is an evolutionist that has aroused the condemnation of his orthodox brethren, but that he seldom allows his professed religion to interfere with his personal convenience, and, as far as the kingdom of God is concerned, he is perfectly willing to let the future take care of itself so long as no demands are made upon him. Of course, this is not true of all liberals, but none the less it is sufficiently true to expose the fundamental weakness of the liberal movement in general.

"The course of events, as they are now shaping themselves, may cause us to take ourselves seriously, but if the liberal movement in religion prized its heritage and was really in earnest it could capture the world. It would have nothing to fear from the fundamentalists. As a matter of fact, it might convert them to a wider point of view and win from them thousands of allies for a new spiritual reformation."—*Christian Century.*

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THE PARABLES OF SAFED THE SAGE

The Parable of the Disappearing Tent

It came to pass as we journied that we sojourned in the tents of Kedar. And every morning the servants in the camp blew on instruments of Discord and pounded on Pans and Pots and Basons and Marched around the Jericho of our Habitations, and the Canvas Walls of our abode fell down in just thirty minutes after the first blast of the horn and bang of the pan. And if any lady or gentleman had lingered in bed, and was not dressed, it did him or her no good to shout in protest, for the morning toilet had to be finished in the open. And by the time we were seated for our breakfast, we beheld our Tents and our Beds and our Baggage all loaded on Mules and Camels, and moving away we knew not whither. Neither did we see it as we rode, for often it went another way.

And we saw it not at noon, for we lunched in the shade of trees if there were trees, or of walls where there were no trees, and sometimes we found the peaceful shadow of a Great Rock in a weary land.

But late in the afternoon, as the sun was setting, we rounded a turn in the road, or came to the top of an Hill, and there we beheld our Tents. And inside of every several tent were the Beds and the Basons and the Baggage all set and in waiting. And believe me, it was a welcome sight. Neither did we ever behold it without a thrill.

Now I have lived for three-score years in a changing world, and I know that here we have no continuing city. And I endeavour each day that I may nightly pitch my moving tent a day's march nearer Home. And I have seen much that I cared for that hath moved on and left me puzzled and bewildered, and sometimes in tears.

But I know what another Traveler meant whose name was once Saul, who is also called Paul, when he said, We know that if our earthly house of this tent wherein we have our mortal life were stricken down and collapsed so that it seemed dissolved in nothingness, we have awaiting and prepared for us a Building of God, an House not made by hands, in the place toward which we journey. Wherefore, I witness the moving forward of the things I love not without some sorrow and concern, but without utter dismay. For some time, when the day is near its ending, and the sun is nigh unto its setting, I shall pass through a valley and around an hill, and I shall see the home prepared for me; and not for me only, but for all who have like precious faith.

Wherefore, comfort one another with these words.

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CHILDHOOD'S FAVORITE TREAT

Early one morning last winter when the thermometer was near zero a Chicago man who directs the operation of a score of newsboys considered it a good idea to give the boys some food to help them combat the cold. He invited them all into a restaurant. "Now order what you want," he said to them, "so you'll be able to keep warm when you go out on the street."

And every mother's son of them ordered ice cream.—*Everybody's Magazine.*

What the Religious Weeklies Are Saying

SEEKING TO FASTEN A CREED ON A COLLEGE

Tennessee is not the only state in which the attempt is being made to tell the teachers what they are to teach. Neither is fundamentalist theology the only special interest which seeks to control the schoolroom through deeds of trust. Western Reserve University, Cleveland's great school, is the latest institution to announce the acceptance of a gift which shackles the point of view of one of its departments for all time to come. The chairman of the board of one of Cleveland's trust companies has given Western Reserve $200,000. It does not seem a large sum, as such gifts go in these days. But, for this gift, the university contracts to establish a chair of banking and finance in its school of business administration which "shall teach as a fundamental principle the inviolability of both personal and property rights—that even-handed justice holds invested capital sacred and honorably and righteously entitled to a fair return based upon amount and risk involved." This undoubtedly expresses the general American belief at the present time. But, in view of the generally acknowledged failure of the capitalistic system to meet all the social requirements successfully, who can be sure that this will be the general belief a hundred years hence? At any rate, this Cleveland banker has merely succeeded in fastening on a department of this university another creed. And creeds in economics are as dangerous as in theology or biology. It is astonishing to discover with how much complacency certain college administrators and teachers point the finger of scorn at the spectacle of Dayton, the while they accept without a murmur an intellectual bondage just as devastating.—*Christian Century.*

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WHICH FAITH OF OUR FATHERS?

Would it not be helpful if all who make such frequent and familiar use of the term "faith of our fathers," would indicate to which faith they refer? This innocent looking phrase needs some qualifying idea. Usually it takes color from the person who uses it. But in the babel of voices to-day it may mean anything. All sorts of people use it. Politicians and preachers make appeal to the emotions through use of it. It is generally spoken of as if it were something better than the faith of the children. The orthodox pleader tearfully calls on the faithful to save "the faith of the fathers" from the devastating plague of modernism. The liberal warmly exhorts men to accept "the faith of the fathers" who threw off the yoke of bondage. The familiar hymn which we sing so lustily, "Faith of our Fathers," was, we believe, written by a Catholic priest. It is very confusing. It might further a better understanding if those who insist on using the term would define it with some accuracy.

We have been at some pains to ascertain the ancestry of a large number of Baptist people. The results are amazing. Only a small fraction of us have had continuous Baptist parentage for any length of time. Great numbers of us came directly into the fellowship from non-Baptist churches. Even from the Episcopal, Lutheran and Catholic bodies, the quota is very large. The very fact that there were only a few groups of struggling churches of our faith in this country when it was organized and that to-day we are millions of souls is proof that most of us have non-Baptist ancestry. In fact great numbers of us came into the Baptist fellowship to get away from "the faith of our fathers." That faith, with its creeds, its ritual, its priesthood and its formalism, became so galling that we, often poor, despised and naked for Christ's sake and for spiritual liberty, left it. Is this the faith of our fathers for which we are to contend?

Nor have those who can point with a fine pride to a long Baptist lineage much more room for assurance. The Baptist of yesterday was a real person and had his way of faith. He was no ideal saint and he, if alive to-day, would be the first to take up the cudgels against any attempt to make his faith a fixed form for all time. He was a Baptist because he would not stay fixed in the ancient forms. He suffered social, civil and religious disabilities just because he refused meekly to accept "the faith of his fathers." He had his eye on Christ and he was not afraid of men. His faithfulness to his light was a beautiful, budding, expanding thing, but it was not a final thing. He would have been the first to say so. He, with other awakened souls, expected new light to break forth out of the Word of God. He expected the spirit of Jesus to lead his people to the final consummation.

Many to-day are children of Primitive Baptists, who held a strict opposition to all benevolent, missionary and religious education organizations on the ground that such did not exist in apostolic days and that there is no scriptural warrant for them now. Do we want to perpetuate that type? Others are children of the Separate Baptists, who held three ordinances binding: baptism, Lord's Supper and feet-washing. Others are children of Seventh Day Baptists, who keep the seventh instead of the first day of the week as the Christian sabbath. Others have parents who were or are Two-Seed-in-the-Spirit Predestinarian Baptists, with their incomprehensible doctrines. There were many other organizations or fellowships of Baptists, some persisting to this day, that practised foot-washing, insisted on close communion, opposed higher education, opposed a paid ministry, were ultra-Calvinistic and were known as "Old School," "Hard-shell," "Anti-Missionary," or "Primitive." These are all included in "our fathers." Do we want to return to these types of faith, glorious though they were in a day now long gone? Certainly the rank and file of our people do not.

But there is a beautiful faith of our fathers that we all reverence. It is that acceptance of the living Christ, that devotion to the will of God as they saw it, that enabled them to come down through the long trail of the Dark Ages and through the Reformation with their faces still turned upward to the light. It is the triumph of intelligent faith over ignorant acceptance of formalism in creed and cult. It is the expanding inner awareness of God realized through faith in Christ. It is their willingness to suffer and to die for freedom of conscience. It is their clear vision of the love of God and the competency of the human soul to find eternal life in the Crucified One. They acknowledged no authority but that of the truth that was in Christ Jesus. They created no fellowship that was not voluntary. They burned no man at the stake for the glory of God. They served God heartily in their several generations and left the future free for us their spiritual children. Their faith was personal, vital, dynamic. This faith alone, reproduced in us, will make us worthy of such a glorious heritage.—*The Baptist.*

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A NARROW AMERICANISM

Under the attractive label of "100 per cent Americanism" an insidiously disintegrating propaganda is being spread among our people by newspapers of a certain class. This is a disgusting specimen from one of the worst offenders:

> "Two subway trains collided in New York and thirteen persons were injured. Here are their names: Mrs. Yesesla Lienberger, John Walsh, Augustus Zinkgraft, Rose Mishalemsky, Max Katz, Mrs. Anna Myerson, Fred Bescher, Cormel Conti, Joseph D. Escido, Tillie Levine, Teyfil Lapinski. . . .
>
> "These names constitute a fair sample of the names of New Yorkers. Here is a thin cross-section of the scramble of unassimilables that make up the American metropolis.
>
> "And anybody who can pick out an American name in the list could find icebergs in the Sahara desert. The only one that could by any stretch of the imagination be considered American is that of John Walsh, and the chances are nine thousand to nothing that the flannel in his mouth is thicker than it is on the legs of a Yukon musher in a blizzard. As you read that list, you can smell the bull pens of Spain, the goat

stables of Italy, the manure-flooded currant dryers of Greece, the cheese-rotting pits of South Germany, the pig stys of Ireland and the general filth of a Russian Red trysting hole—not to mention the Ghetto garlic of the wandering Jew.

"Oh, it is a sweet-smelling mess, this greatest city of America!"

This is the same sort of poison that is inflaming China and India. It is the same spirit that wrote the signs in the public parks of Shanghai, "Chinese and Dogs Not Allowed!" It is racial pride, carried to such excess that it becomes intolerant prejudice. It is the blind ignorance which reads into a name all the evils of a race and passes over the noble qualities and precious contributions which the same race has given to civilization. Moreover, it is fundamentally un-American. For America invited these people to come. The door was opened wide, the torch of liberty was lighted as a beacon for all the oppressed of Europe. Now that they have come to dwell with us, and to be of us, they do our country an ill service who hold them up to ridicule and scorn, and try to restrict the title of American to those of a single race. It would be a better and far more sensible Americanism to cultivate the good will of the newcomers and by every friendly and sympathetic service endeavor to win them to those principles which have made America great. Any other attitude, especially that adopted by the sheet which has been quoted in this article, can have but one result, the sowing of racial hatreds which have no place in Americanism or in Christianity.—*Christian Advocate.*

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SCARING THE CHILDREN

Probably one of the most serious as well as persistent sins committed by adults against children is the widespread attempt to frighten them by means of threats, imaginary tales, or through the contagion of their own fears. The National Kindergarten and Elementary College, Chicago, has determined from a questionnaire that in some such way fear has been brought into the lives of at least thirty-seven per cent of American children. Where this was not attributed to the home, it was usually supplied by playmates and practical jokers or by too close contact with the forces of nature. The list of fears included virtually everything that enters into the life of a child. Ranking first was the fear of darkness, while with many others the causes of fright were to be found in animals, insects, gypsies, fire, burglars, false-faces, cannibals, spooks, some form of punishment, or even doctors, teachers and parents. In a thousand ways youth has been terrorized by age and made to dread some bogey that will "get them if they don't watch out." The college concludes from its study that less than ten per cent of these fears could reasonably be considered of value to the child as a protection against danger. The remaining ninety per cent are a menace to the physical, mental, moral and social development of the children.

But the evil effect is not limited to childhood, for more than half of these college students admitted that they never had been able to overcome at least some of these fears. Normal fears, better termed "reasonable caution," the usefulness and necessity for which have been carefully explained or demonstrated to the child, do not leave this indelible stain. In seeking suggestions as to the prevention of fear, the first on the list was the advice that *the child should never be frightened,* either in fun or in order to secure obedience; that adults ought to keep their fears to themselves and stop using the child as a safety valve; and that all who have to do with children should learn to control them by other means than switches or darkness, and that they should keep the child from the fearful or horrible elements in stories, either of fiction or of real life.

It is pathetic to contemplate how much serious injury is inflicted upon innocent children, often by those who most dearly love them, but are unwise in their methods, and therefore unkind in the application of discipline or restraint. Moreover, as adults are only children of a larger growth, we ought not to forget how much damage is being wrought among ourselves by the same contagion of fear. There are those even in America to-day who are painting pictures of hobgoblins and dragons and other dangerous beasts, in order to scare us into another war. The militarists are peculiarly expert in employing this weapon. They also are "seeing spooks." That is one explanation of their order for Defense Day, which some folks irreverently call "Goose-step Day," which is being foisted upon us in these days of peace. President Coolidge promptly squelched the General Staff plans for spoiling Armistice Day, dedicated to peace, by "converting it into a martial display." His vigorous letter indicated plainly that he thought such a demonstration as was planned for Defense Day could well be dispensed with on all the days of the year. But after considerable pressure was brought to bear, he grudgingly suggested that, if the War Department must have a "muster," the most appropriate time would be on July 4. If the observance is confined to the stated purpose of increasing efficiency within the army, it may be of value. But if the occasion is employed to sow the seeds of fear and suspicion against other nations, it can only serve to degrade our Independence Day and make more certain and speedy the arrival of "the next war," concerning which our military men seem to be so anxious to speak, and for which they are determined to prepare. Let us be careful lest we permit ourselves to be scared by the various obsessions conjured up by militaristic imaginations. America has reason to be afraid of her own sins, but there is no good reason for her to fear the people of other lands.—*Reformed Church Messenger.*

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OLD-FASHIONED METHODISM

Two passages from the writings of John Wesley, though often reprinted, may well be brought to mind in a time when some among us are insisting on a strict uniformity of opinion that is foreign to the tradition and spirit of Methodism:

"A Methodist is one that has the love of God shed abroad in his heart, one who loves the Lord his God with all his heart, and soul, and mind, and strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind and is purified from envy, malice, wrath, and every unkind affection. His one desire and the one design of his life is not to do his own will, but the will of Him that sent him. He does good to all men, unto neighbors, strangers, friends, and enemies. These are the principles and practises of our sect. These are the true marks of Methodism. By these alone do Methodists desire to be distinguished from other men."

"The Methodists do not impose, in order to their admission, any opinions whatever. Let them hold particular or general redemption, absolute or conditional decrees; let them be Churchmen or Dissenters, Presbyterians or Independents—it is no obstacle. Let them choose one mode of baptism or another—it is no bar to their admission. The Presbyterian may be a Presbyterian still; so may the Quaker. Oh, that we may never make anything more or less the term of union with us, but having the mind that was in Christ, and the walking as he walked."

Christian Advocate.

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THE PILLARS OF SOCIETY

Who are the pillars of society? With the approach of Labor Sunday, which falls this year on Sept. 6, it is very fitting that some special attention should be given to the discussion of this question. Who are the pillars of society? We unhesitatingly reply, the productive workers of the race. At first such an assertion might seem to be either a partial or an altogether inadequate answer, but under a broad interpretation of the words "productive workers," it will quickly be seen that the stability and progress of civilization depend directly upon those persons who gladly accept for themselves the doctrine that honest work is both a privilege and a duty.—*Zion's Herald.*

Home and Children

FOR REMEMBRANCE

No one even knows
Whose house it used to be
That stood where that great tree
Now stands and grows
And makes another home for happy things
Through the returning springs;

But you can see
The old foundation there
And tell
How solidly and well
Its stones they laid;
For so they would have made
Their planted hopes more fast,
More fair
The dreams they tended;
And on this hill they came to sleep at last
When these were ended.

So few there are who ever pass
This way
Or brush aside the grass,
Or care to know
That not a trace
Of those who sleep below,
No mound or stone,
Remains to-day,
Except low-lying in a hollow place
Some bits of marble overgrown
With moss, whose blackened letters say
Two words alone,
A tiny protest in the face
Of vast oblivion.

Ah, "Little May."
The lightest breath can frame
So small a name,
A bit of broken stone
Make known
So brief a history;
Yet what this tells
Of you is all there can ever be,
And all your claim
To earthly immortality
Is just three syllables!

Anne Goodwin Winslow, in Youth's Companion.

* * *

PETER'S LETTER

PETER pressed his nose hard against the cold window-pane and peered down the street as far as he could to catch the first glimple of Postie's blue uniform and yellow leather mail-bag. How stupid it was to be housed with a cold, and how little there was to do indoors compared to outdoors. Postie's ring was something to wait for, anyway, and there seemed always to be letters aplenty for mother and father and sometimes for sister Nan, but seldom, very seldom, came a letter for Peter, so seldom that he never expected one.

Ah, there was Postie this minute, far down the street, Postie with shoulders stooped under the weight of that yellow mail-pouch he had carried so many years. Three, four, five more houses to go to and Postie would be here. Nearer, and here he was coming up Peter's own gravel walk. Peter scampered to the door and opened it with a gay "Good-morning," before Postie had time to ring. "Any letters for my mother this morning? Just one letter?"

"Just one letter, a fat one and a foreign one," said Postie, "and not for your mother and not for your father and not for your sister Nan, but—for whom do you guess it is?"

"But that's everybody that lives here, 'cept me," said Peter.

"And why not a fat foreign letter for Master Peter Burnam, I should like to know?" asked Postie, with his friendliest smile, handing Peter as he spoke a long envelope, the address typewritten, and with an English stamp in the corner.

"For me?" whispered Peter, and a moment later, "Mother, a letter for me!" he shouted so loudly that mother upstairs in her room with the door shut heard him plainly and hurried out to share his surprise.

"From Uncle Henry in London, for your very own self," said mother, as pleased as Peter himself. "And typewritten so you can read it your very own self. You begin, and if you want any help, tell me."

Together they sat down in one chair in the sunny dining-room window and Peter read aloud this letter all himself, mother helping only with the hardest words.

"Dear Peter" (the letter began)—"Your mother has written me all about the goat you got for your birthday, and the goat wagon, and how much you like to drive around the block. Tell mother I was glad to hear about what a famous driver you are getting to be, but really I had rather you had written me yourself. In this letter I am going to tell you about our little black dog, and perhaps you will answer it yourself and tell me more about your goat. I think your goat and our dog should become acquainted, don't you?

"First of all, her name is Cassandra Penelope Diggs. For short we usually call her Miss Diggs, but when we are in a great hurry, as for instance when a bus is coming, and we want her at once, we call her, for short, just simply Diggs.

"She is not quite so large as a large dog should be, being but little larger than a rabbit. I should say she was about the size of a rabbit and a half; certainly not as big as two rabbits. She has four feet, one at each corner, just like an ordinary dog, with the exception that one of her feet is snow white while all the rest of her is as black as a lump of coal.

"At night she sleeps on my bed until I roll over, and then off she hops and sleeps the rest of the night in a chair in my room. At meal-times, except when company is here, she sits on my knee and puts her front feet just on the edge of the table, but never tries to eat anything unless she is told she may.

"Sometimes she goes into the Park with us and scampers over the grass for dear life. She never wags her tail as most dogs do when they are happy, but carries it tightly curled over her back just as ladies wear ostrich plumes curled over their hats. Instead of wagging her tail she shows when she is glad by

making a funny blowing sound with her mouth as if she were a little steam-engine. She used to go out often with your Aunt Helen on buses, but the cruel bus men have recently made a new rule that no dogs may ride inside of a bus, so on cold days when Aunt Helen can not ride outside, poor Miss Diggs has to stay at home, and she feels so unhappy that she sits on the stairway and cries, and the tears run down her face just as if she were a real baby.

"She has a round rubber ring that looks like a rubber doughnut, of which she is immensely fond. We tie a long string to it and throw it on the bed or on the mantel or anywhere out of her reach. Then we tell her to pull the string, and she pulls and tugs till the rubber doughnut comes down. Sometimes, too, we hide the doughnut up my sleeve, and she whines and tugs till she gets it out and then she is the happiest little dog in all London town.

"If you could only get your mother or father or sister Nan, any or all of them, to get aboard one of those big boats that sail out of New York Harbor every day, and bring you over to see us, I know you would have a happy time playing with Miss Diggs, and I know she wants very much to know my only little nephew. Will you do it? I'm afraid you'd have to leave your goat behind, but I know he'd be willing to spare you to me for a little visit.

"I don't believe your mother likes dogs as well as you and I do, and that's one reason I am writing this on the typewriter, so you may read it to yourself, as I am sure you can. Will you write to me your very own self, and soon, and tell me whether you don't think Miss Diggs is almost as nice as your goat? In two weeks, or a little more, maybe, I shall be at the window one morning watching for our postman, and I hope he will ring the bell and say, 'A letter from the United States from your little nephew Peter.' Not know about you? Indeed he does. And in a few minutes he will be coming to the door and I shall give him this letter to you and tell him to take particular pains that it gets to you safely. Aunt Helen and Miss Diggs send their love to your family and to you.

"Your affectionate

"*Uncle Henry.*"

"Well!" sighed Peter, in deep content. "Well, Miss Diggs must be the cutest! And the letter was truly to me, and I watched for Postie just the way Uncle Henry says he's going to watch when it's time to 'xpect my letter, didn't I? I'm going to write to him right this minute, mother!" and Peter, as happy and engrossed as though he were in his beloved out-of-doors, wrote a long, painstaking letter, mother helping with the hard words, and you may take my word for it that it was a letter that Uncle Henry was gladder to get than one any grown-up could have written.

When sister Nan came home from school late in the afternoon, Peter raced for the door and drew forth his precious letter from his pocket. When father came home at night, Peter flourished his letter, envelope and all, and wasn't father as excited about it as Peter himself? Of course, father always understood about the importance of everything.

"I guess I might as well keep my letter under my pillow," said Peter, comfortably, as mother tucked him in.

And mother, helping to get it perfectly arranged so it wouldn't possibly get crumpled, said, "I don't believe Postie ever left a letter at any door that made any one so happy!"

"Guess some little boys never got a letter in all their lives!" said Peter, importantly.

"That's so, I suppose not," agreed mother, slowly, and added as if to herself, "and yet I don't suppose there is any grown-up in the world who doesn't know at least one child. What an easy way"—but suddenly remembering that Peter wasn't the one to talk to on that subject, she gave him a good-night kiss and another sweet-dream kiss, and still another wake-up-good-in-the-morning kiss, and left him and his precious letter alone in the cool darkness.—*Anne Blair, in Christian Register.*

* * *

NEED OF NATURE STUDY

We live under glass; we work under forced draft. We need something to compensate, reconstruct, and refresh us, and if we would retain those qualities which we believe to be truly American, then our own history shows us that Nature Study in the open is the best answer.

Unfortunately this is not a plan which can be adapted to every city playground. It is not so easy to arrange as a system of games and regulated play, writes Arthur Newton Pack in a Nature Study Bulletin of the American Nature Association of Washington. But the growth of the park systems, both city and state, offers an opportunity to train our boys and girls in the ways of the birds, the trees, the animals and the flowers, and this training will teach them best to observe, and to think and reason for themselves.

Teachers of Nature Study need all the help they can get in making available those natural surroundings which are to us part of the physical means for teaching and essential to enjoyment of the study of nature. We find that Nature Study takes us into the intricacies of park legislation. It introduces us to forestry, interests us in plans for natural forest extensions and the various ramifications of great national and state public playgrounds in the open.

We eagerly learn of the new plan being adopted in Massachusetts and also in New York State for the public acquisition of town forests. The forester rightly regards the town forest as a practical timber-producing proposition so placed as to appeal to local pride and so operated as to swell rather than diminish the local pocket-book.

But we also know that the town forest, wherever it has been successfully maintained, has proved its value as a place of public recreation, as a place to find and study nature in fact and in person, and as a lesson in respect for public property which may be neither wasted nor abused.

Another example is summer camps, and the wonderful work of the Palisades Interstate Park in New York.

In a foreword to the bulletin, Mrs. John D. Sherman, president of the General Federation of Women's Clubs, says: "There is nothing but unanimity of opinion among the women leaders of the nation regarding the necessity of teaching children to know, appreciate, and enjoy Nature. It is due to every child that his mind be opened to the voices of Nature, all his senses so trained and adjusted that the world will become alive to him."

* * *

INTERESTING COINCIDENCE

It was little Flossie's first day at school. Her name had been registered, and the teacher asked, "Have you any brothers or sisters?"

"Yes, ma'am," answered Flossie.

"Are you the oldest one of the family?"

"Oh, no, ma'am," returned Flossie, "father and mother's both older'n me."—*Reformed Church Messenger.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Everyman's Genius

By Mary Austin. Bobbs-Merrill Company. $2.50.

As an observer of the phenomena connected with the appearance of what is called genius Mary Austin has proved herself alert and discerning. She has watched the processes by which her own writings are brought forth, and she has interviewed other artists in various media. In particular she has noted that creative work commonly appears from a region of the mind other than that of which the artist is aware. That the function of the sub-conscious mind, if we may use that term, in creation is not confined to the artist is another fact which Miss Austin has seen. The business man finds that he obeys impulses which he can not explain, and the doctor follows a guidance which is not that of his conscious mind. All of us are familiar with the way in which problems which we can not solve by any amount of thought solve themselves when we stop thinking about them. Even more common is the hunch, the inexplicable feeling that such and such is the right thing to do in a given situation.

In speaking of these phenomena Mrs. Austin is almost dealing with commonplaces. One wonders that she does not avail herself of another illustration, that of the Old Testament prophets who felt that their utterances were not from their own minds but were the very words of God. Prophets, poets, seers and artists of all kinds have felt that their greatest works proceeded out of some vast and unknown regions whither thought could not penetrate. A great preacher of our own day declares that he has always felt that his best work was done on him, and he cites the apocryphal story of the prophet whose mother the Holy Spirit took him by the hair of the head and carried him to Jerusalem. William Blake declared that his "Milton" was dictated to him line by line, and a poet-commentator remarks that this experience differs in degree but not in kind from what every poet has felt.

The very fact that the experience of receiving insight from an unknown source is fairly common, common enough so that every one of us could cite some example from his own experience, encourages us to believe that Mrs. Austin is right when she declares that many men, if not all, have these strange resources, that most, if not all, of us are potential geniuses. And the methods she suggests for tapping the invisible springs are in general sound, based as they are on her own experience and that of other artists and other men and women in many fields of activity. Meditation, the kind of prayer she suggests, the creative wish, are devices which work—and that is all there is to it. They are facts of human experience, and we commend Mrs. Austin's book to every one who is interested in learning more about them.

With the facts of genius Mrs. Austin deals in a decisive and authoritative manner paralleled in no other book of which the reviewer is aware, but she attempts an explanation which, though it may prove to be right, is hasty. Mrs. Austin believes that creative work issues not from the subconscious, so-called, but from what she calls the deep-self, and she further believes that the deep-self contains the racial inheritance. By racial inheritance she means "the sum of capacities acquired by the ancestors of the individual, to which he has access in meeting the exigencies of his immediate life."

It will at once be seen that Mrs. Austin's attempted explanation raises a hundred and one difficulties which will have to be laid low before the hypothesis can be accepted. Most important of these is how the inheritance is passed on in the stream of germ plasm, which is the central concept of modern theories of heredity. This very subject of the inheritance of acquired characteristics is much debated at present, but no one seems to have dealt adequately with the inheritance of mental traits. The instincts of animals do indeed seem to be the result of the accumulated experience of the species, but whether this is so or not, or in how far it is so, or why it is so, we do not know. Moreover, the instincts of animals appear to be much blinder than we had once thought. We have been told of the processional caterpillars which will go on in a line until they find the right kind of bank in which to burrow, but which, if the head of the leader is placed against the tail of the last, will go round in a circle until they are exhausted. Can man afford to depend on these inner resources, or is thought, though it be as ineffective as Mrs. Austin says, his only salvation? Professors Dewey and Alexander, without trying to explain the resources below consciousness, distrust them and pin their faith on conscious control, on creative intelligence.

We have paused to raise two questions which Mrs. Austin's hypothesis suggests, but we have not space to ponder on the answers or to propose other questions. We reiterate that Mrs. Austin's facts are indisputable, and we repeat that her explanation of them is hasty.

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The Shadow of the Gloomy East

By Ferdinand A. Ossendowski. E. P. Dutton and Company. $3.00.

Professor Ossendowski has written several books, notably "Beasts, Men, and Gods" and "Man and Mystery in Asia," telling of his adventures in Russia and Siberia. They are thrilling, blood-curdling tales of adventure that inspire doubts in the most credulous minds—and justly so. Less than six months ago a writer in a Paris paper accused Ossendowski of downright falsehood and amazing inaccuracy. Ossendowski finally replied that he was not writing as a scientist, admitting that he had not scrupled to mix fiction with fact. He did not mention the exact proportions.

"The Shadow of the Gloomy East" is obviously a pot-boiler. It is a miscellaneous collection of anecdotes and stories unified by a preposterous thesis. Professor Ossendowski argues that the Russian people are quite uncivilized. He states that the old nobility were immoral, corrupt, and debased, that the peasants are barbaric and superstitious, that the present rulers are unprincipled and savage. He ridicules, probably with some justice, the glorified view of the peasant preached by Tolstoy, and he declares that the Russian people, far from being deeply religious as they have been depicted, are grossly and immorally superstitious. According to him the Russians have all the vices and none of the virtues of the people of Asia, and he asserts that Russia can be saved only by missionaries from the West.

To support his allegation Dr. Ossendowski has brought together a sensational array of stories, stories which he clearly thought would do to fill a book and which he had been unable to fit into his other books. To hold his material together and to help make the book sell, he has put forth this exaggerated and impossible generalization concerning the Russian people.

* *

Imprisonment

By Bernard Shaw. Brentano's. 75 cents (paper).

Before he became a dramatist Bernard Shaw was a writer of pamphlets, and when he became a dramatist he became also a writer of prefaces. "Imprisonment" is both a pamphlet and a preface. Originally written to serve as a preface for "English Prisons To-day," by Hobhouse and Brockway, it was actually used as a preface to Mr. and Mrs. Webb's "Prisons under Local Government," and it is now, some four years later, issued as a pamphlet by the Department of Christian Social Service of the National Council of the Protestant Episcopal Church.

Mr. Shaw's point of view is not strikingly original, but his arguments and his conclusions are presented with the freshness of phrase that makes the prefaces to his plays the next best things to the plays themselves. He holds that "imprisonment practised as a punishment as well as a means of detention, is extremely cruel and michievous, and therefore ex-

(*Continued on page* 29)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

SEPTEMBER TWENTY-SEVENTH

This is one of the series of beautiful and effective post cards which the Universalist Publishing House is selling for use before Rally Day. There are others, equally attractive, for older pupils, the price of all being $1.25 per hundred.

The General Convention has chosen Sunday, Sept. 27, as the date for Rally Sunday, and we ask our Sunday schools to make every reasonable endeavor to follow the suggestion. The Superintendent's Note-book contains two pages of good ideas for making the day effective.

* *

THE NORTHFIELD CONFERENCE

The Universalist Church was well represented at the Northfield Conference of Religious Education. It was well represented among the ordinary attendants, standing, with thirty-one students, fourth among all the denominations. And it was well represented among the graduates, having four of the entire thirty-five who won three-year diplomas. It was a matter of much pride to the members of our group to see Rev. A. Gertrude Earle, Miss Jennie Lois Ellis, Miss Minerva Dickinson and Mr. Carl A. Hempel march forward to receive the parchments which signified persistence in good work.

The presence of a large number of liberal Christians year after year must indicate our conviction that the Conference has something vital and valuable to bestow. For several years I have had the honor of serving on the Board of Management and of being one of the four members of the Business Committee, and I am to continue in those positions. Having had opportunity to know the history, spirit and real service of the movement, I think it wise to devote to it a portion of my thought and energy.

The conference, which held its twenty-second annual session from July 23 to Aug. 1, meets in the buildings of the Moody school for girls at East Northfield, Mass. Here, amid the beauty and sublimity of Western Massachusetts scenery, eight hundred enthusiasts for religious education meet for fellowship, for prayer and for study of the difficult problems with which they are confronted. The faculty of twenty-seven members includes many men and women who are recognized as leaders in the Sunday school world and many others, equally helpful, who come fresh from management of present-day schools and churches.

One of the most helpful men at the Conference was Rev. John W. Suter, Jr., prominent in the educational life of the Protestant Episcopal Church, who conducted the daily chapel services and who had a course on "Worship in the Church School." His eight-minute talks at chapel, on such themes as "Prayer," "Penitence," "Peace," "The Mission of Jesus," and "The Missionary Work of the Church," left every hearer aglow with a feeling of intellectual and spiritual quickening.

The strong insistence at Northfield was on the fact that the church school exists, not for the sake of a book that is to be explained, not for the sake of a church that is to be recruited, not for the sake of a social order that is to be perpetuated, but for the sake of young people who are to be fitted to live decently, normally, happily and usefully.

I came away from Northfield having learned something important about the new books on religious education, having gained valuable hints regarding methods of work, having entered into helpful fellowship with earnest students of present-day problems, and having felt the comfort and inspiration of true and noble worship.

The Wanderer.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

BLACKMER HOME'S NEW GIRLS

It was almost time for the new school year to open in April, and we were in despair. We had room for five new girls and thought we had only one coming! Yoshie Ikari, seventeen years old, the youngest of five children living of a large family, the sister of a lady who years ago had attended Miss Hathaway's class at the church, wished to take the Social Service Course at the Women's University. Yoshie is a dear, lovable girl and it was arranged before Miss Hathaway left that she should come to us this spring.

We had three girls wishing to enter the High School Department of the university. There were 400 applications, but the university could admit only forty, and the only one of our three chosen was taken sick just before time to come to Tokyo, and we feared she would lose her place. But she came at last, a little country girl from the far end of Japan, so shy she cried when we met her at the train, and didn't lift her eyes all the way home, although this was her first sight of the nation's capital! She was very highly recommended to us by a church member, the brother of Tome Ishihata, who has been in the Home a little over a year, and her recommendations from the principal of her school were excellent.

Then, unexpectedly, another high school within walking distance of the Home enlarged its capacity and we were able to enter two little girls. Setsuko Uda is the orphaned niece of the husband of a former Blackmer Home girl, who was Dr. Dodge's ward. He wishes to pay her school expenses, but they wish her to have the benefit of the Christian training of this Home. She is a jolly little lass, and the presence of the two twelve-year-olds makes a big difference in the house. The rest of us were getting too old and sedate and needed enlivening a bit. The other little girl is Yuriko Mizuno. She is one of nine children and the father is practically an invalid. They live in a tiny dark house and this little girl was losing her chance for an education. Our good faithful standby, O Tomi San, our cook, told us about her.

Just a few days before school began Matsu came to me with an application for a girl who had already finished one year in the Social Service Department of the university, and was about to leave on account of family difficulties and lack of funds. The president of the college, recommending the girl, had asked Matsu if there was an opening here. Matsu investigated the case and strongly advised my taking her. And from the very first Yuriko Kotani has captured all our hearts. She had been interested in Christianity and is eager to learn.

And these five new girls, with ten "on duty" and seven already in school, make our happy family of twenty-two girls complete. When we are all at home for supper we have to open the doors into the little dining-room and use both rooms, for there is no room for Miss Kent and me at the girls' table.

Alice G. Rowe.

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ADDING TO THE LIST

Progress is being made in the payments for the Clara Barton Memorial. California and Indiana have already been reported and New Jersey should have been included in that list.

Since that announcement, Massachusetts has paid and an encouraging word comes from two other states.

Among Our Churches

Georgia Letter

Rockwell (Winder).—On Aug. 2, the State Superintendent began a series of meetings here which was perhaps the most successful ever held in the history of the church. He was ably assisted by Rev. Francis B. Bishop, D. D., Southern Superintendent, Rev. C. H. Pennoyer of Boston, Director of Social Welfare Work, and Rev. Geo. A. Gay of Camp Hill. Ala. The series resulted in sixteen additions to the membership of the church, and a revival of interest throughout the entire community. Dr. Bishop made the statement at the Georgia convention that "if we had gone on another week, we would have gotten the whole community." Many people are attending the services who never attended a Universalist church before. The members of the Orthodox churches in Winder are wondering how we have enlisted the services of so many of the leading citizens of Winder and what the attractions are at Rockwell. The Nature Study Class under the direction of Miss Jackson is doing fine work. The Sunday school under the superintendency of Mr. W. A. Bradley is keeping up to the high water mark. On Aug. 2, the attendance was 169 and the average is close to 100. At the suggestion of Col. R. H. Kimball, the school has adopted the method of rotation of the officers and teachers. This gives all a chance and it enables the school to select the best. * * **Canon.**—The 1925 session of the Georgia Universalist Convention was held with this church, Aug. 6-9. The Convention has held so many of its sessions with this church in recent years that it might very appropriately be called the Convention Church. For the last ten or twelve years there has been a standing invitation for the Convention to meet here whenever it desired, so its reputation for entertainment has gone all over the state. Canon is right in the heart of the drouth. The crops are going to be almost a total failure, but there was no evidence of the effects at the session of the Convention. Canon lived up to its reputation. All were royally entertained and optimism prevailed. This was said to be one of the best sessions in many years. The business was transacted in an orderly manner, the sermons were of a high order and a fine spirit prevailed. The ministers present were: Dr. F. B. Bishop, Southern Superintendent, Dr. and Mrs. John W. Rowlett of Atlanta, Revs. Charles H. Pennoyer of Boston, George A. Gay of Camp Hill, Ala., B. H. Clark of Chattanooga, Tenn., and the State Superintendent. The officers elected were: J. F. Bowers to succeed himself as president; O. B. Menees, vice-president; Haynie Summers, secretary; Mrs. D. T. Barnes to succeed herself as treasurer. Trustees: H. C. Blake to succeed himself, for two years, and William G. Smith for two years. One of the special features of the session was the music by Ralph L. Richardson, a blind musician and soloist of Atlanta. Mr. Richardson is a member of the Tabernacle Baptist Church in Atlanta, but he is a Liberal and he is delighted with the progress of liberalism. * * **Windsor.**—On Aug. 14, the State Superintendent began a series of meetings with this church which lasted up to and including Monday evening, the 17th. Ralph L. Richardson was in attendance and did much with his voice and saxophone to add to the interest of the meetings. The services were all well attended and a good deal of interest was manifested. At the close of the sermon Sunday the communion was celebrated. At 3 p. m. a special service was held and able addresses were delivered by Col. R. H. Kimball and G. W. Woodruff of Winder, two of our most helpful laymen. The series was concluded with a sermon at the home of J. B. Smith on Monday evening. The Windsor church is a country church and most of its members are farmers. On account of the extremely dry weather they will not make enough to pay the expenses of cultivating their crops, but they are not of the kind to give up. They are going ahead with their church work the best they can.

J. M. Rasnake.

Church News and Interests

PERSONALS

Rev. Francis B. Bishop, D. D., Southern Superintendent, has had his sermon on "The Great Task," delivered at the Centennial of the Ohio Universalist State Convention, reprinted in pamphlet form.

John Bancroft Bisbee, son of the late Dr. Frederick A. Bisbee, editor of the *Universalist Leader*, received the degree of Doctor of Dental Medicine at the Commencement exercises of Tufts College in June. His paper was on "Professional Training as a Preparation for Citizenship."

Rev. and Mrs. O. Whitman Eames have arrived in Rochester, Minn., where Mr. Eames will take charge of our church and also act as chaplain at the Mayo Hospitals. The Rochester Universalist church opens the Sunday after Labor Day.

Rev. and Mrs. Charles Edward Butterworth of Livermore Falls, Me., with their son, Victor L., have been taking a motor trip in Massachusetts visiting relatives, and called at Headquarters Aug. 26.

Mr. and Mrs. W. H. Colvin of Denver, Col., visited Headquarters Aug. 27.

Dr. and Mrs. W. H. McGlauflin of Scranton, who have been enjoying a 2,000 mile motor trip, were in Boston last week on their way home, and called at Headquarters.

Miss Elizabeth Bacon of Chicago, who has been spending the summer in Maine, visited Headquarters one day last week.

Miss Bertha Houston of New Orleans, formerly secretary in the office of the Massachusetts Superintendent of Churches, called at Headquarters Aug. 29.

Rev. Orin E. Crooker, pastor of our Elgin, Ill., church, is reported as recovering from his recent illness. He expects to return to his home from the hospital early in September and will probably take up his active pastoral work early in October, as soon as his health will permit. His father, Dr. J. H. Crooker, will supply the pulpit for him until his return.

OUR HEADQUARTERS STAFF

Dr. Harold Marshall spoke at Lynn, Mass., Aug. 23, at the union service of the Congregational, Unitarian and Universalist churches, and that same afternoon on Boston Common, under the auspices of the Alliance of Peace Societies.

Rev. Roger F. Etz spoke at the union services in Lynn, Mass., Aug. 2.

Maine

Bangor.—Rev. Ashley A. Smith, D. D., pastor. Morning worship and church school service will be resumed in this church on the second Sunday in September. It is expected that the Dorothy Memorial building will be practically completed by that time. No definite date has been appointed as yet for dedication, but it is anticipated that the building will be ready for use on the occasion of the State Convention meeting which will be held in Bangor, Sept. 21-23 inclu ive.

Michigan

Horton.—Rev. William Couden, pastor. This parish is loyally working throughout the summer months. Early in the season a unique event took place, the dedication of the beautiful bell, the gift of two daughters in memory of their parents, Alfred and Asenath Snyder. The church was crowded to the limit at this service. Two visitors have brought great inspiration to us, one of whom was Rev. O. G. Colegrove of Mitchellville, Iowa, a native of our township, and the other Dr. John Murray Atwood of St. Lawrence University, president of our General Convention. A fine spirit prevails in harmony with the other church in our village. The two choirs have formed a united organization and furnish inspiring music on all occasions. And for the first time in history union Sunday evening services have been held. Our Ladies' Aid Society is a very active

band of workers and the Mission Circle and Sunday school are prosperous. On Aug. 15 a pleasant supper and social was held on the sixteenth anniversary of the remodeling and rededication of our edifice. Early in the summer a little child was christened and on Aug. 23 four new members were received by baptism and confirmation.

Concord.—Rev. William Couden, pastor. The summer congregations have been large and the services unusually interesting. The annual meeting held in connection with a parish day picnic revealed all departments in a healthful condition. Rev. O. G. Colegrove visited us in July and on that occasion christened three children, of whom he is great-uncle. The pastor has been gladdened by a number of accessions to the church membership during the summer. In all he has received twelve new members since the middle of June. A pleasant feature of the summer's work has been a series of community services in union with other churches on Sunday evenings. The last one was held in our church and the big old edifice was taxed to overflowing. We find that automobiles are as useful in getting people to church as detrimental in luring others away. The church has been the scene of several weddings this summer. We have been saddened by the loss of three of our members by death, Mrs. Flora H. Ashley, John Fretenburg, and Mrs. Mary Hamblin. Our pastor was called to Bryan, Ohio, early in the summer to conduct the funeral of Mrs. Ellen F. Garver, who was not only a leader in our church there but also one of the most active forces in the cultural and uplift movements of that city.

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,825
Horton, Mich.	
Concord, Mich.	12
Total	1,841

* *

CHRISTENINGS

Previously reported, 726. Potter Memorial Church, Murray Grove, N. J., 1. Total, 727.

* *

LOWER WABASH ASSOCIATION

The Lower Wabash Association of Universalist Churches met in annual session, at Beecher City, Ill., Aug. 21, 22, 23. Delegations from five churches were present, and in addition a number of visitors.

The sermons and discussions dealt with living questions and were of a high order. Sermons were delivered by Rev. Wm. D. Harrington, Rev. M. M. Hicks, Rev. John S. Cook, D. D., Rev. G. W. Allison and Rev. E. M. Minor.

We were especially favored by the presence of Mr. Stanley D. Tilney, our state president, Mr. Wm. D. Kerr, Western chairman of the Laymen's Committee, and Judge Spurgin. All three spoke on the Five Year Program in an effective manner, and the association adopted a resolution endorsing that program and recommending it to the churches for adoption. The officers of the Association were all re-elected: Carl M. Kibler, Rose Hill, president, Mrs. Cora Hartley, Waltonville, vice-president, Mrs. Edna E. Kibler, Rose Hill, secretary, C. O. Washburn, Beecher City, treasurer. Place of meeting next year, Waltonville.

* *

FERRY BEACH PARK ASSOCIATION

Annual Meeting

The annual meeting of the Ferry Beach Park Association was held in the parlor of the Quillen House, at Ferry Beach, Thursday afternoon, Aug. 13. The meeting was adjourned from the preceding Thursday. One half hour previous to the official business meeting, a memorial service was held for those who had been called from this life during the year past. Reports of the secretary, treasurer, auditing committee and of the necrology committee were accepted as read. The property committee reported extensive repairs during the year. The report of the nominating committee was accepted and the following elected to office: President, Rev. Arthur E. Wilson, Massachusetts; vice-president, Mr. Carl Hempel, Massachusetts; secretary, Rev. Elmer D. Colcord, Massachusetts; members of the board of directors, Mr. George F. Bridgman, Maine, Mrs. W. R. Rowland, Ohio, and Rev. Stanley Manning, Maine; honorary members of the board of directors, Mrs. Celestine Gordon, Massachusetts, Mr. E. P. Claflin, Massachusetts, Miss Laura Jenness, Vermont.

Plans were inaugurated to raise $5,000, to be used during the coming year for repairs and improvements to the hotels property.

A large and valuable electric stove was given to the Association by Mrs. E. B. Brown, of Brookline. Pledges amounting to $70 were made and Miss Jennie Lois Ellis, of Philadelphia, became a life member of the Association. President Wilson presided at the meeting and Miss Gertrude Thayer served as secretary *pro tem.*

Elmer D. Colcord, Secretary.

* *

BOOK REVIEWS

(Continued from page 26)

tremely wicked." He examined the three common theories of imprisonment, retribution, deterrence, and reform, and finds that modern prisons neither reform criminals nor prevent crime. Retribution he classes as vengeance and vindictiveness. Prisons, he argues, are quite incapable of reforming convicts, and he points out that the processes of justice are too slow and too uncertain to make the fear of prison an effective deterrent. On the other hand, he admits that society has a right to protect itself, and he asks whether there is any way of safeguarding society from the few vicious and incurable criminals except for society to kill these criminals, not in a spirit of revenge but with regret. But, he asks, can we distinguish between incurable criminals and incurable invalids, insane people, and idiots? He leaves the question open. The majority of people who fill the prisons are not vicious. They can possibly be cured, though certainly not in prisons, and at the worst they need, according to Shaw, supervision together with as much freedom and responsibility as they are fit to assume. Then there are the accidental offenders, for whom fines are quite enough. What, then, is the use for prisons? Mr. Shaw says there is none.

There is more in the book on the theory of punishment and the facts of prisons than one will find in many a long and dull treatise. Once more it appears that Mr. Shaw is talking common sense, though as usual he takes care to clothe his common sense in paradox and in pointed phrase. He has a genius for revealing the plausibility of what seems impossible and the implications of what seems obvious. In this pamphlet he again goads us to thought, and if there is less of brilliance there is more of seriousness, and well there might be, for the subject is more serious than most of us care to admit.

* *

DEATH OF AN AGED UNIVERSALIST

Miss Eliza Learned, well known for many years to Massachusetts Universalists, died in Melrose Aug. 28. She was long a devoted member of the Second Society of Boston. Funeral services were held in the Melrose church Aug. 31. Miss Learned was ninety-three years old.

Notices

OFFICIAL CALL

The thirteenth annual convention of the General Sunday School Association of the Universalist Church will be held at Syracuse, New York, on Monday, Oct. 19, beginning at 10 o'clock. Officers will be elected and important policies will be determined. In connection with this gathering devotional and educational meetings will be held, commencing on Saturday morning, Oct. 17, and closing on Tuesday evening, Oct. 20.

Carl A. Hempel, Secretary.

* *

UNIVERSALIST GENERAL CONVENTION

Syracuse, New York, Oct. 21-25, 1925

The biennial session of the Universalist General Convention will be held in the First Universalist Church, Syracuse, New York, beginning Wednesday, October 21, 1925, for the receiving of reports and the transaction of such business as may legally come before the Convention.

Roger F. Etz, Secretary.

* *

MAINE UNIVERSALIST CONVENTION

The ninety-seventh annual session of the Maine Universalist Convention will be held in the First Universalist Church, Bangor, beginning on Tuesday morning, Sept. 22, 1925, and continuing through the following day. The State Sunday School Association will hold its Convention and conferences beginning Monday afternoon, Sept. 21, at 2 p. m. The

sessions of the Women's Missionary Association will be held on Tuesday afternoon.

The session of the Maine Universalist Convention is held for the purposes of hearing reports, electing officers for the ensuing year, and transacting such other business as may legally come before it.

All are asked to note the change in place of meeting.

Stanley Manning, Secretary.

* *

OFFICIAL CALL

The forty-fifth Convention of the Women's National Missionary Association will be held in the First Universalist Church in Syracuse, N. Y., on Wednesday, Oct. 21, 1925, for the receiving of reports for the two years past, the election of officers and the transaction of such other business as may legally come before it.

Mrs. W. R. Corlett,
Recording Secretary.

* *

MINNESOTA STATE CONVENTION

The sixtieth annual session of the Universalist Convention of Minnesota, together with its auxiliary bodies, will be held at Anoka, Minn., Oct. 7 to 11 inclusive. for the election of officers, reports of committees and any such other business as may rightfully come before the Convention.

Thomas J. Farmer, Secretary.

* *

RECREATION CONGRESS

The Use of Leisure is Life! Attend the Twelfth National Recreation Congress, Asheville, N. C., Oct. 5-10, 1925.

Learn how community recreation builds health, forms character, prevents crime, promotes happiness, trains citizens.

What are you and your town doing? Come tell us.

What are others and their towns doing? Come ask them.

Apply to Playground and Recreation Association of America, 315 4th Ave., New York, for further information and to enroll.

* *

WISCONSIN STATE CONVENTION

The seventy-fifth annual session of the Wisconsin Universalist Convention and auxiliary bodies will be held in Monroe, Wis., Oct. 13, 14, 1925, for the election of officers, reports of committees, and any other legal business which may come before it for consideration.

Luther Riley Robinson, Secretary.

* *

NEW YORK STATE CONVENTION

The 100th annual session of the New York State Convention of Universalists will be held in Little Falls, N. Y., Oct. 6, 7, 8, 1925, for the transaction of such business as may legally come before this body.

G. D. Walker, Secretary.

* *

ONTARIO FELLOWSHIP COMMITTEE

Transferred by letter, Rev. Donald M. Flower to Vermont and Province of Quebec Convention.

Received by letter, Rev. Edward M. Minor from Illinois Convention.

Nora P. Bruner, Secretary.

* *

NEW HAMPSHIRE W. U. M. A.

The 32d annual Convention of the W. U. M. A. of New Hampshire will be held in Manchester on Wednesday, Sept. 23, at 1 p. m., for the election of officers and the transaction of all other business.

Eva D. Lother, Secretary.

* *

THE CLARA BARTON BIRTHPLACE

The rooms at the Clara Barton Birthplace which have been occupied by Rev. and Mrs. D. A. Ball this summer, will be available for rent after Aug. 31, at the rate of $1 a day. Furnished for light housekeeping, except linen and silver. Electric lights.

* *

NEW HAMPSHIRE STATE CONVENTION

The New Hampshire Universalist State Convention and its auxiliaries will meet at Manchester, Sept. 22, 23 and 24.

A. M. Bradley, Secretary.

ROCKINGHAM ASSOCIATION

The Rockingham Association will meet at Portsmouth, N. H., Sept. 9.

* *

ALABAMA UNIVERSALIST CONVENTION

The Alabama Universalist Convention will meet at Camp Hill, Ala., in accordance with the order of the Board of Trustees, Nov. 12, 13, 14, 15, for the transaction of such business as may be brought before it.

Jas. L. Miller, Secretary.

Obituary

Mary Frothingham Robinson

Miss Mary Frothingham Robinson died at her home in Salem, Mass., Sunday, Aug. 23, 1925, in her eighty-seventh year. She was born in Salem and had always been closely identified with the Universalist church, being one of its most devoted members. When active, she was a trustee of the church, but for several years she was honored by being made trustee emeritus.

John Murray preached in the home of her grandfather, Nathaniel Frothingham, in 1805, and the Salem Universalist church was organized through this missionary effort. The Bible used by John Murray at those meetings was in the possession of Miss Robinson at the time of her death, it being on exhibition at one of the sessions of the recent State Convention held in Salem.

In the absence of her pastor, Rev. Leslie C. Nichols, her former pastor, Rev. Ulysses S. Milburn, conducted the funeral services at her home, Aug. 26.

WANTED

An engraving of Rev. George de Benneville and one of Rev. Abel C. Thomas, book size. Also a copy of the life of Rev. John Murray, edition of 1896. Address Dr. Henry N. Dodge, Morristown, N. J., stating price.

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For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Crackling

They sat at table, he and she, and gazed into each other's eyes, what time he mechanically consumed the food which was set before him.

"Ah," she said, "I am glad you like it. Mother says that there are only two things I can make properly—potato salad and marmalade tart."

"Indeed," said he, "and which is this?" —*Lustige Blaetter.*

* *

"Yes, we frequently switch things around, vary our premium offers," said the department store manager. "It keeps people interested."

"What sort of shifts do you make?"

"Sometimes we offer soap with Shakespeare; again we offer Shakespeare with soap."—*Louisville Courier-Journal.*

* *

Geology Professor: "And now, my dear Emily, we enter upon territory of the glacial age."

His Wife: "O Maximilian—and you've come out without your overcoat again!"—*Meggendorfer-Blatter.*

* *

Little Lucy: "Mother, I must be a very good child. You never keep a maid more than a week or two, but I've been with you ten years."—*Answers (London).*

* *

Suggested as a free ad for California: "Our climate is so mild that when you have to sleep outdoors on account of an earthquake you don't mind it."—*Detroit Free Press.*

* *

Lots of people are losing sleep these midsummer nights wondering what the young Attorney-General of Tennessee will do when he learns the truth about Santa Claus.—*Brooklyn Eagle.*

* *

Extract from newspaper account of an accident: "The accident bruised her somewhat and hurt her otherwise."—*Michigan Gargoyle.*

* *

"At last, my angel," said the happy man after he had settled with the minister, "we are really and truly one."

"Theoretically, yes," rejoined the modern bride, "but, from a practical standpoint, it will be advisable to order dinner for two."—*Exchange.*

* *

Alderman Puffer (at council meeting): "We have been sending our lunatics to Dottyville Asylum for a long time, and it has cost us a great deal of money. But I am glad to make the statement that we have now built an asylum for ourselves!"—*Winter's Pie.*

* *

"What's become of the Hikers' Club?"

"Oh, it disbanded. It was getting too hard to persuade passing motorists to pick us up and give us a lift."—*Cincinnatti Enquirer.*

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